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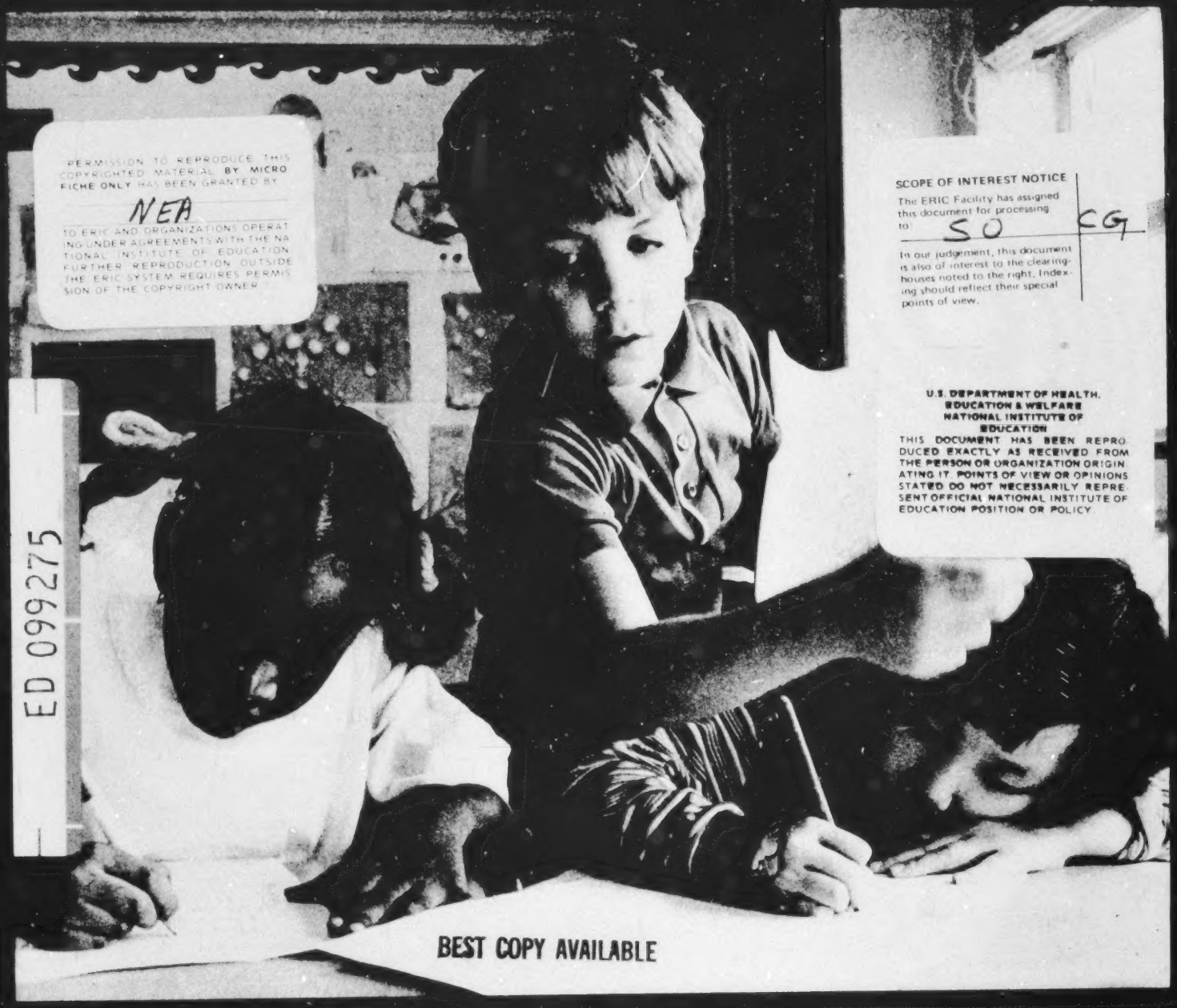
ABSTRACT

The National Education Association Council on Human Relations annual conference on civil and human rights in education provides a forum for teachers, principals, superintendents, and representatives of government agencies, civil rights organizations, and community groups to exchange views about controversial educational issues. The 1974 theme, humanizing education, is discussed in the following speeches and reports: Introduction by George W. Jones; the keynote speech, A Humane Environment: A Search for New Understandings by Luvern L. Cunningham; Reaction by representatives of the NEA's Asian, Black, Chicano, First American, and Women's Caucuses; Imperatives and Strategies for Organizing Schools to Serve Students Humanely by Jean D. Grambs; Imperatives and Strategies for Organizing Schools to Serve Their Communities by Herschell "Ace" Sahmaunt; Imperatives and Strategies for Reforming Higher Education to Produce Humane Educators by Tomas A. Arciniega; Imperatives and Strategies for Committing Education Associations to Advocate Humanizing Education by Charles Williams; Being Humane, Teaching Humanely by Marcia Gillespie; and Forum and Caucus Reports. In Wrap-Up, Helen D. Wise relates the concerns of the conference to the concerns of NEA as a politically effective organization. (Author/JH)



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Welcome

Samuei B. Ethridge
Director, NEA Teacher Rights

I take this opportunity to welcome you to this conference, as I have done every year since 1965. Instead of my usual welcome, however, I will remind you of our purposes in sponsoring national conferences on civil and human rights in education.

We provide a forum for teachers, principals, superintendents, and representatives of government agencies, civil rights organizations, and community groups to exchange views about controversial educational issues. We do not necessarily expect you to agree with all you hear. However, we hope that you will agree to listen to each other's points of view. I also want to remind you that this conference is not a decision making body such as the NEA Board of Directors, Executive Committee, or the annual Representative Assembly. Nevertheless, you are free to make resolutions and recommendations for transmittal to the Executive Committee.

I also take this opportunity to remind you that while the *Brown* decision was made 20 years ago and the Civil Rights Act passed a decade ago, conditions in the schools are not getting better. Federal enforcement of school desegregation is not what it should be, and some federal officials are already predicting that in September a great many schools will experience racial explosions—northern, not necessarily southern schools.

Some positive signs exist, however. Title VII of the Civil Rights Act, which prohibits discrimination in higher education, was amended in 1972 to include teachers. Title IX of the Higher Education Amendments of 1972 prohibits discrimination against teachers and students on the basis of sex by institutions receiving federal monies. The guidelines—which, incidentally, have not yet been issued—will make some drastic changes in elementary and secondary schools. Higher education has already been affected.

Keep in mind the new situation we're facing now and the new tools available to you as you think about "Humanizing Education in the '70's."

Thank you.

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Introduction

George W. Jones
Manager, NEA Human Relations Programs

The imperatives for humanizing education have been around so long that they have become both utopic and commonplace. They haven't been achieved because the strategies need to be refined.

The NEA called this Twelfth National Conference on Civil and Human Rights in Education to highlight our goals for humanizing education and to help hone our strategies.

Schools dehumanize students by enforcing rigid and stifling traditions. We must remove these: lockstep promotion of children from kindergarten through twelfth grade; continued use of racist and sexist textbooks and instructional materials; state or district adoption of a single textbook per subject for all grade levels; fixed curriculum patterns; competitive grading systems based on the normal curve; acceptance of the formal school as the only institution for learning; and a school year of nine or 10 months.

Schools dehumanize communities by acting as though they don't exist except for getting money. We must make schools develop positive relationships with the publics they are supposed to serve. Schools must no longer be run as closed corporations that make decisions with no input from parents and other citizens in the community, especially the minorities, the poor, and women.

Institutions of higher education do little or nothing to help prospective teachers to understand, appreciate, and teach about the backgrounds of minority groups and the similarities and differences among human beings. Consequently, students in schools across the country, especially culturally different children, are being culturally crippled and academically neglected by inadequately prepared teachers.

The United Teaching Profession must more strongly advocate programs for removing barriers to a humane educational process by using every means possible—going to court, mandating changes in state teacher certification codes, and designing and executing programs to help teachers recognize and deal with racism and sexism.

We've been working for a long time to humanize education but still have a long way to go before we achieve our goals. Our task will be easier if, while working on our professional goals at this conference, we also work on a personal goal—listening to each other's point of view.

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A Humane Environment: A Search for New Understandings

by Luvern L. Cunningham
Professor of Education and Public Policy
The Ohio State University
and
Executive Director
The Detroit Education Task Force

In 1968, well before the crescendo of interest in humanizing America's schools, an insightful book appeared. It was titled, *Life in Classrooms*, and was written by one of this nation's most eminent educational psychologists, Philip W. Jackson. (Philip Jackson is now Chairman of the Department of Education and Dean of the Graduate School of Education at the University of Chicago.) Jackson's volume is saturated with insight about education's human community. It was based on hours upon hours of *intensive* and *comprehensive* observation of teachers interacting with students. It is filled with melodic language. Professor Jackson has captured "life in the classroom."

Each page has a heartbeat. Each chapter a pulse. Each section is rich with the substance of educational life. He sees the teacher as scientist and artist. He cautions his readers about a preoccupation with teaching as engineering. He reminds us of our cyclical encounter with technology. He recalls that the late twenties and early thirties were years when the woods were filled with advocates of narrow, technical approaches to education. They were often *method centered* rather than *person centered*. The fifties and sixties saw a rebirth of interest in technology and its applications to education: teaching machines, language laboratories, and computer-assisted instruction. The emphasis was on engineering. Once again, the engineering tempo is mounting. This time it appears in our attempts to refine teacher education on competency-based premises and the incorporation of tightly drawn behavioral objectives into everyday classroom pupil experience.

Although Professor Jackson did not by ideology or direction write a book on humanizing the schools, his volume, *Life in Classrooms*, is an exceptionally well-drawn description of humaneness and its relationship to learning. It is both descriptive and analytic. His analysis issues essentially from psychology, especially educational psychology.

An earlier volume which warrants reading and re-reading is the classic, *The Sociology of Teaching*, written by Willard Waller. It appeared in 1932. It differs from the work of Jackson in two ways. First, it is more comprehensive—folding in discussion of the attributes of the school as an institution—and second, its theoretical reference is sociology rather than psychology. Let me quote one of its timeless paragraphs. The paragraph could have been written this week by James Coleman, Barbara Sizemore, Robert Havighurst, or Lawrence Cremin. "It is easier to diagnose social ills than it is to cure them. And it is easier far to criticize institutions than to suggest remedies for the evils that are in them. It is also possible to be much more scientific while criticizing, for criticism may rest upon established facts, whereas remedies are largely unknown and untried. Yet

our task of social reconstruction in the schools is great and it presses."

Waller, reflecting his sociological turn of mind, emphasizes the need for a natural social order in the schools. He argues for close human association between students and teachers. The school should be an environment where students and teachers work out problems for themselves in developing situations. He emphasizes the enormous value for personality development which results when spontaneous, inevitable, and wholehearted interaction among personalities takes place. He was a social reformer to some extent, but his reforms were based upon an unusually refined understanding of intellectual, physical, motor, and affective maturation. It's refreshing to return to some of our basic works in education. And I commend the re-reading of Willard Waller to us all.

Within the last several months, another volume has appeared which is impacting in exciting ways upon our field. Its author is Seymour B. Sarason; its title is *The Creation of Settings and the Future Societies*. Trained in psychology, he has effectively blended conceptual contributions from psychology, political science, government, history, sociology, architecture, city planning, organizational science, and administration in his analysis of the creation of learning settings and learning cultures. His is a fine contribution. It is a book that requires reading and re-reading. It is filled with insight and subtlety. It's easy to pass through its pages and miss much of its strength. Its content is old and new simultaneously. It is a synthesis of superb proportions. It is an important volume for teacher, administrator, or academic analyst. Again, I commend it to you.

Sarason talks about the architecture of "people settings"—associations which are the fabric of life. He treats networks of two-person, small-group, and institutional inter-relationships which make life comfortable, exciting, bearable, chaotic, bitter or disillusioning. He likens the creation of a human setting to a work of art. What is more, the architecture of settings involves many artists. It involves complex inter-relationships among functions, materials, and organizations; its products are multiple and differentiated; and its place and relationships to the society at large are unique.

I cite these works simply to set the stage for what follows.

During the last half dozen years, we have been inundated with rhetoric about humanizing institutions. There have been volumes produced in its regard. Despite the recognition of its significance, we still find that many of our work environments are unhealthy, dull, almost pathological places to be. Our focus on the work setting and its properties has yet to be translated into healthy, vibrant, life-giving locations. Our current status is simple and complex simultaneously. It's easy, as Waller reminds us, to be eloquent about pathology; putting remedies in place, on the other hand, is incredibly complex.

For the past year, I have been the beneficiary of an incredible opportunity. I have been the Executive Director of a large citizens' task force put in place by the Detroit Central Board of Education. Our mission is to problem-solve. And our hope is to benefit the lives of this generation of Detroit learners as well as those that will follow. It is an ambitious expectation. It is humbling in its measure. It is engulfing in its aspiration.

At some risk, I would like to do something that we don't do much of in education anymore. I am going to prescribe. I trust that my prescriptions will make sense. Furthermore, I hope that they are more than rhetoric and have relevance for our common concern regarding humane environments.

Prescription One: Educators (and laymen with whom we work) must come to understand the complexity of modern institutional life.

One of the most insightful treatments of the complexity phenomenon was produced by Harlan Cleveland in a recent book titled *The Future Executive*. Cleveland comments that complexity is so pervasive a phenomenon that there is no way of reducing its extent or its presence. As professionals, we will be encountering complexity that will grow and grow. Theoretically, at least, it has no boundaries. Cleveland's thesis is distinct from that advanced by Alvin Toffler in *Future Shock*. To some extent, we have grown accustomed to the surfacing of fresh technology and new ideas which Toffler emphasizes. We have yet to learn how to cope with the features of *Future Shock*, but we seem to know it when we see it.

Cleveland refers to the growing intricacy and enmeshing characteristics of present and future societies. He describes the growing web of human interactions. He recognizes the surfacing of new expectations which surround human associations. He displays with vivid language the interdependencies among institutions as well as the dependency of individuals upon associational life. He sees little opportunity for persons to achieve anonymity in emerging societies. Dropping out will be unattainable. Therefore, persons must refine their capacities to develop constructive and nourishing associations with one another. That is

not to say that there will not be zones of privacy, but it is to say that the world is not large enough to permit isolation for its inhabitants. We must understand complexity and not be intimidated by it.

Prescription Two: We must reconsider all forms of communication within the educational environment.

One of the most prominent and well-documented needs in society today is to enrich, extend, and multiply face-to-face communication. The same is true for schools. Seymour Sarason in *The Culture of the School and The Problem of Change* describes a person from outer space who hovers over a school, recording observations about life within it. The space man discerned that "big people" seldom if ever talked with one another face-to-face for more than a couple of minutes.

We put too much on paper. We are Xerox zealots. There are obviously minimum organizational needs for writing, but they are less extensive than we have made them. Thus I would argue that we discontinue much (but not all) of our reporting to one another in written form and step up oral exchange. For example, rather than submitting classroom reports, attendance reports, directives, memoranda, report cards, and other conventional types of data accumulation, why don't we substitute talk? Let's try human exchange rather than paper exchange, even in regard to the most trivial matters.

It's incredible how remote people become when they live out professional lives without visual contact one with the other. Days and weeks often go by without face-to-face human association. Schools should be intimate and personal environments, but all too often they become life settings for persons who are distant and remote from one another. We've substituted mechanical and depersonalized schemes of information exchange for sharing. What would happen if we tried "face-to-face in every place" for communicative purposes? What if we placed a Xerox moratorium on ourselves? What if we associated with one another on a human basis?

In the classroom, teachers might rely less on paper and pencil sharing of information and more on oral presentations. Similarly, teachers in their relationships with parents could invent new face-to-face techniques. The report card (as most of us know) is an instrument of destruction. It is misleading in the extreme. High marks communicate insufficiently to parents; low marks also communicate insufficiently to parents. Furthermore, the latter are terrorizing to the recipient. Parents use report cards for all sorts of purposes, including the cleansing of their own souls. Report cards provide no opportunity for teachers to read the faces of parents. They are impersonal; they are minimally effective in carrying information, and thus often produce wrath and havoc in their wake. Thus, schools might communicate orally to parents in face-to-face situations in all associations where the destinies of children are involved.

Information flow between central offices and local buildings similarly could be improved through face-to-face contacts. Teachers and principals *should appear* in person more often at the central office. Superintendents, supervisors, attendance officers, and other downtown types *should appear* more often at the local building level. There should be time for open review of the expectations that one level in the school system holds for the other. State departments of education should visit local school districts and local school district personnel should visit state departments. Written records and paper accumulations of information should be reduced to an absolute minimum. Little usage is made of most data that are accumulated. Why burden our lives with this drag? Why not free the soul, the spirit, and the voice?

Prescription Three: We should provide each person in our schools with an advocate.

Life is short at best. We should work at the heart of education rather than around the edges. We shouldn't allow a week or a month or a year in the life of a teacher, a student, a parent, a janitor, or a clerk to go by without satisfaction. Schools should be total learning communities. Each one holding membership should learn every day. Each member should be a teacher, each one a learner. And each one should have an advocate.

An advocate for a student should be an individual to whom that person could go and share his or her confidences. It's where Linda, who is nine and troubled by her life, could go to share the secrets that race around the recesses of her mind. An advocate would not substitute for a parent or a teacher or a sister or a friend next door. An advocate is another human being who *cares* in a very private and important way. Linda could go to her advocate to talk about her report card. She could worry with her advocate about how Mother and Dad are going to react. She could ask her advocate for guidance or solace or support.

And Johnny. Johnny is thrown out of class, or school, or society. He needs to talk with someone about his problems. Someone. A caring someone, a listener, an understander, a sharer.

Everyone should have the right to *be* an advocate and *have* an advocate. The helping relation-

ship is peculiarly absent from many American institutions. And even institutions having that as a part of their mission often fail to meet the needs of so many for whom they are theoretically responsible.

The principal should have an advocate. His or her advocate might be the engineer or the cafeteria supervisor or a student. Or it might be the person who runs the gas station on the corner. It should be a person who listens well and understands. It should be a person who can cut through the garbage of soliloquy. It should be a person who can lay it out in simple terms and explode a person's private world with new meaning. The advocate may simply inspire or clarify or provoke or care. The custodian should also have an advocate—a person who can sit quietly with his feet up in the boiler room and talk about life—the custodian's life, the institution in which he or she works, his or her hopes for the kids and the teachers and the community. These conversations should be a down time, a quiet time, in his place, marked by its own quality of reverence. It should be inviolate. It should be sustained. It should *be*.

Prescription Four: Schools should maximize opportunities for the sharing of human experience.

We build walls around ourselves. The practice of teaching is a very private practice. Bells ring, doors close, and the world is shut out.

Bells ring, doors open, and personalities prance across thresholds. Teaching is often a clandestine activity. Adults in schools underuse the richness of their surroundings. Life is abundant there. Young people are vital. Joy comes easily. Heartaches and bruised souls are there too. The adult community of the school can so easily trample upon opportunity. Teachers need to share. Teachers need to debrief one another. Teachers need to share data about their own experiences. Professionals of all sorts need to be in on opening up a community of interest. The principal, and assistant if there is one, the clerk at the front desk, the engineer, the paraprofessionals, all of them have something worth noting. It needs to be released and out on the table and easily available for inspection. Private and clandestine activities should be minimized. The school needs to be an open place.

An individual of close acquaintance wrote a paper recently called "Urban Education—No Big Thing." He was a stranger to education. He was a transgressor. All his adult life had been in the hurly-burly of the business world, but he was invited into an urban elementary school, and was even invited to teach there for three months. He probably violated norms if not the law. He was not certified.

But he was a good listener. His human antennae were extended, and he caught the spirit of the enterprise. He saw on the faces of people the exposure of their souls.

He took special note of sharing. He noticed *a remarkable willingness* among adults *to share unimportances*. The weather, the trauma of traffic, the hazards of the neighborhood, the latest on negotiations. But there was no sharing of life as related to the clients of the school. The boys, the girls, their brothers and sisters, their parents, their vital signs. No one wanted to talk about what went on behind closed doors. At 3:15, it was evacuation time, to several winds. And the next morning, the bell, the entry, and the closed doors. Each day like the day before. Lunch hours were frivolous and not substantially centered. Teachers' meetings were charades. Memos were read, bulletins deciphered, and regulations reviewed. But what about education? What about the five kids who were asleep because of malnutrition? And what about Elizabeth whose father went to prison that day?

That's what an outsider saw. That's what troubled his insides. That's what he thought should be remedied. And he thought it could best take place by people openly talking about what went on behind closed doors. Staying on an extra hour or two. Congregating in the evenings. Coming together on Saturdays and Sundays for the kids' sake. And their own. Assembling together to talk about what education is all about.

Prescription Five: The location, nourishment, and release of talent should become a premium activity.

If there is a truism, it is that a human community has an unidentified and unused reservoir of talent and capability. The tragedy of our times is that the solution to our problems and difficulties, and the strengthening of our weaknesses are within our grasp. The answers are all about us, in our midst, but untapped.

One of the most profound experiences in my professional career occurred in the mid-1960's. A Chicago principal, a person with vision, recognized the talent volcano that surrounded him. He was presiding over a school that was a swamp of failure. Everything was wrong. The neighborhood was bad. Vandalism was everywhere. The population of the school was twice what the school was constructed to serve. There was crime. There was unbelievable poverty. Class sizes were large. Absenteeism was high. Teachers were fatigued

and afraid. Achievement was down. Health was bad.

But the principal had vision. He sensed the talent volcano. He was searching for the key, the way to release its power, the way to nourish its richness. And he located a way. He and his faculty planned for a year to find ways to overcome their problems.

Through a small foundation grant, he was able to take the entire adult community from his ghetto school to a state park for a ten-day retreat prior to the opening of school, a four-day retreat over the Thanksgiving holiday, and a final four-day retreat during Easter. The sessions were organized around humane principles and objectives. They were searching for the problem-solving capabilities within the human community of the ghetto school. The strategy was to locate problems, design problem-solving approaches, *and develop the capacity of each person* to contribute constructively to solutions. When problem-solving processes broke down, the focus shifted to developing human capacities sufficient to cope with the problems under review. It was a blend of problem-solving and strengthening of human capabilities. Each was the reciprocal of the other. It required sensitivity, orchestration, and the utmost in the construction of a society based on integrity and human respect.

For me, as an outsider invited to witness and take part in this extraordinary human event, I was able to see the depth, strength, and vitality of human capabilities in that setting. Talents were discovered. The chief engineer assumed amazing leadership responsibilities. A black teacher, deeply respected by everyone, discovered that she had leadership capabilities. Persons who were distressed at their communication capacities found ways to improve them. Persons who were unsure of their standing with colleagues found bases to learn how others felt about them.

The problems of an individual teacher, clerk, custodian, paraprofessional, student teacher became common problems. The achievement of students, noise, vandalism, lack of institutional confidence, each and all of these became the subject matter of the retreat. No problem was too trivial nor too overwhelming for consideration. The common energies of all blended in a collective pursuit after complex and elusive answers. Morale skyrocketed. Institutional confidence improved. A sense of well-being was produced where disquiet, uneasiness, tension, and institutional unhealthiness had prevailed.

Why? It was humaneness; it was confidence; it was exchange; it was face-to-face; it was problem-centered; it was constructed on principles which placed personhood at its center. And foremost among the persons were the students and their families.

Prescription Six: We must find ways to avoid a preoccupation with adult problems in today's schools.

In the past few months, I have been witness to a paradox. The paradox is that people of good intent, *adults,* are playing out their own personal needs and anxieties at the expense of young people, the clients of the schools. Adult rhetoric, adult blandishments are to improve educational opportunity for kids. So we say. But our behaviors are often otherwise. A headline in an eastern newspaper recently indicated how a large city board of education exhausted its energy arguing the merits of buying new automobiles—for school board members. Eleven new, bright, shiny, fancy, sleek, chauffeured limousines. Eleven of them. Eleven school board members moving exquisitely through their domain. Eleven gas bills; eleven mufflers; eleven licenses. Eleven adults purring along the highways to educational improvement.

The decision to purchase those automobiles triggered an emotional public reaction. A special board meeting was called to reconsider the decision. The emotions of the city were aroused over limousines. Sleek limousines. The energies of the board members were consumed in passionate arguments about transportation, about privilege, about need. Emotions swirled. Affect was everywhere. Adult problems, not kid problems. Status, comfort, distinction, prestige for adults.

Obviously the kids are reading much better in that city now because of the sleek limousines.

Another case. In a large midwestern city, the school officials have been preoccupied with an adult issue. The setting is an educational setting, but the issue is an adult issue. It is residency. All teachers as well as other professionals employed by the school system were to be required to live within the city limits. The arguments flew hither and yon. They went as follows: people should live where they earn their living; taxes should go to support education where the checks are issued; fat cats in the suburbs should not rip off the city. The adult house stood divided. Energy, scarce energy, was devoted for weeks to private debate as well as public forum. Adults were speaking out. Friendships were dissolved. Families were disrupted. Conversations were captured by this question. An adult question. And the kids —a quarter million—stood disheveled in its midst.

Example three. The United States Supreme

Court, Washington, D.C. The nine in black file through. They sit, listen, make notes. The case involves a large city, the schools, its kids. The action under consideration is destiny-saturated. There are observers there. Adults watching the proceedings, reading the nonverbal, penetrating the environment, searching, wanting to catch a tone, an expression, a countenance. Nine men in black about to decide. Black kids and white kids and brown. Integrated or not. Black kids and white kids and brown kids separated, or not. Fates in the balance: Kalamazoo, Tulsa, Albuquerque, Philadelphia, and Inkster. The courtroom eyes were proxies for the nation. Business eyes, legislative eyes, red neck eyes, ghetto eyes, hopeful eyes, compassionate eyes, adult eyes.

Where were the children?

Too many of today's educational problems turn out to be adult problems. They may be cloaked in child interests, but most of them spew forth as adult concerns. The integration problem is essentially an adult problem. The anxieties which surface as a consequence of its confrontation are adult anxieties. Kids are remote from that stage. Our kids are our hostages. We use them. We consume them in the adult rush to "containerize" the environment. We construct adult walls with bricks of children's interests. We build the walls thicker and higher, thicker and higher. City and suburb, neighborhood and culture, person and person, thicker and higher, in the interests of children?

How bewildering it must be to the little people.

Prescription seven: We should intensify our efforts to understand, respect, and value human difference and simultaneously translate that understanding into the elimination of discrimination, inequity, and injustice.

It is easy to give voice to this prescription. It attracts head-nodding approval in most places. But how incredibly difficult it is to achieve. Thoughtful persons know that discriminations are rampant in our midst. And that racism, sexism, and ethnic barriers remain everywhere.

There are several truisms worth noting. The society is wracked with racism, sexism, and ethnic discriminations. That is true. The society is more sensitive to injustice and inequity than it was prior to *Brown* vs. *Topeka*. That is true. The society is proceeding glacially toward an improved level of human respect and understanding. That is true. But the society *is* moving. That is true. The manifestations of that movement are unevenly distributed across the national display of human associations.

Two prominent researchers produced an important book recently: *Race in the City*. Joel D. Aberback and Jack L. Walker of the University of Michigan speak to the issue in national policy terms:

"There are no easy solutions to the American racial crisis, especially in view of the depths of racial bitterness and the questions being raised in so many quarters about the ligitimacy of established governmental institutions and their ability to meet successfully the many demands upon them. Nevertheless, America's worsening racial crisis cannot be dealt with successfully through the fragmented, incrementalist policies of past decades, with their emphasis on bargaining among organized groups and their avoidance of larger ideological questions. What is needed is not an end to ideology, but its re-emergence. The country badly needs to revive its concern with fundamental social issues and to make new efforts to alter the prevailing distribution of power, status, and income."

We can speak to the issues in our terms. As educators, we have a conspicuous role to play in achieving new levels of respect, shared appreciations of human dignity, and associations marked by justice. We teach. We model. We prepare instructional materials. We witness human associations as they unfold at the pre-adult level. We can construct and nourish settings which produce understandings. We can support our own behavior with rationality and dispassion. We can look within ourselves; we can examine our collegial associations; we can search out our own violations. We can lead, haltingly maybe, but we can lead.

In conclusion, the contributions of the academic community, scholars located in many sectors of interest, have produced profound analyses of institutional behavior, organizational patterns, constructs to achieve outcomes more efficient and effectively. In the final analysis, however, these turn on qualities of human associations.

Edgar Dale, an emeritus professor of education at Ohio State University is an exquisite human being. He wrote these lines a few months ago: "To become humane is to discover our own power and to learn how to develop it fully. It is inhumane to classify people so that they mistakenly believe they are less able than they really are."

The architects of quality in human associations turn out to be ourselves. It is in our power to improve those associations. It is possible for us to locate transcendent issues of private and public concern. It is within our capability to place personhood first—especially the personhood of our clients.

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Reaction Panel

Helen Bain, Chairperson
NEA Women's Caucus

Like a true teacher, I took notes so I could try some of these things at home. I guess I reacted most to the statement that report cards are bad. I think that society has given the group that I represent a rather bad report card, because it has said in many ways that women are inferior. We have the Bible quoted to us to tell us how inferior we are. We have all of the people in the positions of power from the White House on down telling us —not only in words but in non-verbal language— where our place really is. The sad part is that most of us accept this as our place in life.

What I'm asking of you on behalf of those of us who find ourselves numerically perhaps not a minority, is to help us develop a good self-concept so we might discover our own power and play the role that's needed. If we had an advocate, we would be better advocates.

E. B. Palmer, Chairperson
NEA Black Caucus

Mr. Chairman, fellow panelists, guest speaker.

Dr. Cunningham referred to improved communications in school and suggested more oral and less written communication. This may be good except that there are courts in this country, and where teachers orally exchange attendance of the students, the law and the courts demand written proof and evidence of this output and input. We also must bear in mind that people learn from and are impressed by different approaches. While some people learn and retain very readily what they hear, other people retain more if they read.

Insofar as his recommendation for more visitation from the central office is concerned . . . Where I come from, teachers are saying there's too much of that already!

Dr. Cunningham presented seven prescriptions for humanizing education, yet it was not until the fifth prescription that I heard a clear allusion to children. I am not sure that the thesis got to the heart of the problem. The child got left out in the humanizing of instruction, as the thesis deals mostly with administration and public relations. The point at which humanization must have a beginning is in the classroom between the teacher and the student. Then the adult problems come into play.

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Helen E. Diaz, Member
NEA Chicano Caucus

I, too, listened very carefully and tried to decide what were some of the things that I felt were important in reacting to Dr. Cunningham's speech. I am also very much concerned with the student, and feel that it is very important not always to think of children as large groups of children, but as individuals in trying to meet their personal needs.

I am also very much concerned with communication. Communication is not just sending notices home to the parents or issuing releases through a school bulletin, but actually communicating personally with those parents in the language they understand. Many good things are going on in the schools throughout the nation, and the media must so inform the general public.

Often teachers are in self-contained classrooms and don't know what goes on next door. There needs to be more sharing of experiences, not only between teachers and administrators, but also with students. Teachers also need to know the teachers and children who are in the classrooms next to them, so that they may build common experiences.

I have also found that many teachers do not want to or are afraid to work with their communities. This fear must be overcome, because through partnership with the community we can begin to understand and respect other humans, their ideas, and their differences, and as a result provide a meaningful education for the children.

Lloyd Elm, Chairperson
NEA First American Caucus

Mr. Chairman, fellow panelists. I listened to Dr. Cunningham's comments and tried to interpret them in my own way. I heard him talk about a society that is caught in the dilemma of trying to humanize an educational system when the society in which we live is not humane.

Before we can even begin to change or hope to bring about change in the educational process, we have to change the processes that generate our educators.

The book used in my eighth grade social studies course had a little section about the Native American people in upstate New York where I lived—right in the middle of the Onondaga Reservation. I waited all year long for the teacher to teach about that section because she was going to mention my great–grandfather's name as one of the chiefs who, on behalf of the Iroquois Confederation, helped to maintain peace during the American Revolution. Each day I sat and flipped through books because I knew some day we would get to the history of the Onondaga nation and my great–grandfather. I waited and waited for that time but the day when it should have happened, the teacher decided to skip that chapter and go on to another. I remember having gone home then and telling my grandfather that there's something wrong in that system. It turned me off completely toward formal education, although I was very lucky to get it at a later time.

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It wasn't the teacher's fault, but at the time I didn't understand that; I thought for sure it was that teacher's fault, that she intentionally bypassed the most important thing that could have been taught to me and my friends that school year. However, she was a product of the 1930 educational system, where the philosophy was basically that *Our way is best.* It taught that we must convert all people who are unlike us to be like us, to live, think, and worship as we do. *If they don't do it our way, they are inferior to us.*

If we are going to approach humanism in public education, we must convey these human concepts to educators—human sensitivities, and the differences between how the Creator made each man and woman on this earth. We have to convey that sensitivity to our educators before we can begin to convey it to the children.

Paul Tanaka, Chairperson NEA Asian Caucus

Three things are hindering our progress: sexism, racism, and elitism. If you go to the West Coast or Hawaii for instance, it's quite obvious that our people, American citizens, are upset. We won the war; we lost the peace. *The Japanese are invading our western states; they're gobbling up all the land. Boo, boo, hiss, hiss. See, you couldn't trust those dirty little Japs.* Let's stop and evaluate this. Who's selling them that land?

People speak of communication with children. This is important. I can only speak as an Asian, but I know that many other individuals are suffering and experiencing what I'm about to relate to you. We have a communication problem within our Asian group. Some who are recent immigrants can't speak English, but are put into the public schools where they are expected to progress with the rest of the students, because what we are providing in our public school systems is fair and equal for all students.

At a recent hearing of the Asian Task Force, a parent got up to speak to an audience of a superintendent, five administrators, a group of educated, certified teachers, and some concerned citizens. The gentleman came to this country from Hong Kong six years ago, and worked and scrimped and saved for three years so he could bring his family to this country to join him. He enrolled his seven–year–old son, an outgoing, intelligent, bright, and active child, in our public school system. Since the child could not speak English, he withdrew; he would not even go out and play in the streets, but hid in the house. As hard as the father tried, he could not bring his son to perform as he would have liked at home or at school. Fortunately math is a universal language, and the child could do the math, but for all the rest of his subjects, that child "sat like a log."

Can you imagine, his father said to us, *how successful we would be if I passed out to you in Chinese a philosophy of Confucius and told you to give me a summary of it before you left this conference?* We are all college graduates, and well educated, but I don't think we could read the Chinese writing, or if we could I don't think we could understand it. If we did understand it, I wonder how long it would take us to realize what Confucius was really saying. But we expect seven–year–old kids who can't speak English to sit in our classrooms and progress, and, if they don't, we say that these children are not motivated or they are slow.

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Imperatives and Strategies for Organizing Schools Humanely to Serve Students

by Dr. Jean Dresden Grambs
Professor of Education
University of Maryland

When visiting a junior high school not very long ago I was startled to see two girls scamper down the hall, try a door, then hurry away in the opposite direction. Obviously they were looking for something, but what? My guide said, "Oh, they are just looking for an unlocked lavatory." I must have looked puzzled. "You see, the school locks some lavatories some days and other lavatories on other days, but the students are never sure which ones are open. So sometimes they have to run all over the building to find one that is open."

After this episode, I began questioning teachers, students and administrators. To my naive astonishment, I found that many junior and senior high schools, and even a not inconsiderable number of elementary schools, had policies regarding locking lavatories; sometimes only one which could be kept under close surveillance would be open; in other instances students had to get a key from the office after presenting a valid pass signed by a teacher. Some schools opened lavatories only for a few minutes during recess or between class periods, and then an administrator would lock them up again after flushing out (no pun intended) any lingering users.

When I questioned this practice, the answer was usually a very indignant look or thinly disguised contempt for the innocent and slightly stupid college professor who obviously did not know the facts of school life. Of course lavatories had to be locked; terrible things went on in them. Students smoked plain and fancy cigarettes, drank, wrote graffiti, tore up the plumbing, tore off the doors, gambled, even assaulted others. They were the site of most of the inequities that students could perpetrate.

In another junior high school, I gathered student opinion before meeting with the faculty about what was to be a discussion of discipline problems. The students, among other complaints, said they did not like teachers who disciplined them by not letting them go to the bathroom.

What is the symbolism of lavatories in the school? Why are they one of the major battlegrounds in many schools? I think when we can figure out how to unlock the lavatories in a symbolic sense, we will have unlocked some ways to make schooling humane in service to children and youth.

The lavatory is a place where students, presumably, are away from adult supervision. Are there any other places where young people can

be "on their own," without adults establishing rules, watching them, ordering them about, intervening in their exchanges? Is there any place where a child can be *alone* in a modern school?

The lavatory is a place where an important and vital physical function takes place. We feed students in school; we see that there is enough heat and light; and we are concerned that their chairs are the right height and that proper safety measures are observed in science labs and gymnasium. Obviously the school demonstrates concern for the physical environment of students. But when it comes to a function which may override other activities, and one which exercises an almost independent control over individual behavior, the school is arbitrary and insensitive. Odd, isn't it? Do students begin to get the message that, where it really counts, the schools do not care? When it comes to primitive and vital functions, schools are cruel?

Schools fail to show consistent regard for the basic needs of growing persons. They fail to provide young people with opportunities to be self-directing, and to discover and establish rules that they can live by. The schools do not recognize the acute state of cultural dissonance they induce in the young by pretending that the big bad world doesn't exist, or if it does, and is ignored, that it will go away.

Other practices also undermine the humanity of children and youth. Grading practices are probably the most destructive. What we have developed by our grading policies is an escape-proof failure model. From the first days in school, a child learns that *not all of his or her companions are going to get ahead.* Some are going to fail. Some are going to be placed in the group which reads the blue book rather than the red book—and everyone knows that dummies read the blue book. The failure model is spelled out in tracking and grouping practices in a very visible fashion. The stupidest child in almost any school can tell you which are the "smart kids" and which are the "dumb kids." To be labeled "dumb," as researchers have shown, is a label that sticks forever. Interestingly enough, this label is placed early on one group much more consistently than any other —poor and black males. The next group most likely to be so labeled is the poor white male.

School failure is so cruel because it is so visible. No adult would long stand for continuing to work day after day in a situation in which he or she were viewed as incompetent or stupid by colleagues. Yet, in school this is the punishment that is meted out to at least half of the population—the half that is "below the mean," or who get the "D's" and "F's". It is a system you can't beat; one English teacher was called at home during her summer vacation because, in reviewing the grades given by teachers during the year, the principal found that she had given "too many A's." Imagine! What is too many? Too many succeeding? The teacher could not defend her policy by saying, "Of course, I am a good teacher. My students all achieve." The system says: in every class, some must *not* succeed, and the rate of failure ought to follow that statistical myth, the normal curve. Incredible! So teachers must not even be good teachers since students *must* fail—at least a noticeable and accountable number of them. And, of course, the child has no way out; school is compulsory. If he fails, too bad. He has to go and go and go and keep on going—to fail, and fail, and fail. The data is very clear: those who fail, continue to fail; those who succeed, continue to succeed.

What strikes one with wonder is, since we know that success breeds success—and failure, failure —that we don't reverse the model! Since we are the beneficiaries of a failure system, and we have succeeded, the failure system is also punitive, and the adults who run the system seem determined to keep it that way.

The sorting procedure, by which some students are placed in one group and some in another, is a relative of the public school grading system. If the report card does not tell everyone the bad news, the tracking system does. It is ironic that a society that touts the equality of all people and the success of anyone who really tries, prizes the tracking system which is the best device for doing just the opposite.

In organizing this sorting and tracking system, we use one of the most sophisticated tools at our command: standardized tests. Yet, an examination of such tests, and the ways in which students are induced to take them, show how woefully inadequate such instruments are for telling us what we want to find out. For instance, one such reading test asks seven- and eight-year olds if a canoe is *a kind of boat,* but not *a kind of ship,* and that there is one right word—"huge, scarey, fierce, or mean"—to describe a giant.[1] When asked to draw a picture of a boy on a bank, a youngster drew a boy sitting on top of a building labeled *bank,* but of course he got a zero for his answer.

Even if the test is well constructed and students are well motivated to take it, the results do not help determine how the child is learning. Rarely

[1] *Notes from City College Advisory Service to Open Corridors,* Mar. 1972, New York: Open Corridors, Klapper Hall, City College of New York.

if ever is the child asked how he or she went about solving a problem, or getting an answer. The teacher may get a global score, if he or she is lucky, but only rarely is the score interpreted in a diagnostic fashion.[2]

The investment in all of this test making and test taking equipment is impressive, but so far the results have been either wrongly used, or misused, or not used at all. In one instance, when teachers were told that a group of students were able to do quite well, they did not treat the students that way because they *knew* that these students were not supposed to do very well.[3] Reverse Pygmalion. And as Leacock pointed out in her superb study of city schools, if students dare to perform above the expectations of the teacher or of classmates, they are given *the treatment* and made to regret this flouting of the expected norm.[4]

While the grading system, failure system, and the testing system are oppressive for those who do not do well, neither are they a haven for the bright and gifted. The system has many ways of making these children doubt their capacity, keep them nervous about whether they will succeed, or whether a new subject will reveal or a new teacher may find out that they are not very capable at all. The school's continuous assault upon the tremulous self-concept of the growing child results, in far too many instances, in a conviction of one's own intellectual limits and a loathing of school and learning. Why is it we often find individuals learning with ease and joy after school is over and on the job at tasks they failed at miserably in school?

The ways the system works to make students miserable can be changed. They have been changed. There are schools where children do not feel stupid, the lavatories are not locked, and learning goes on within a real world context. What are the conditions which would allow more schools to be humane?

One can safely say that 99% of all parents want their children to be happy and to succeed, so one does not have to worry about parents. (However, it is the other people's children they may not want to perceive as having a chance to be happy or succeed.) Since most parents want their children to thrive in school, the school does not need to assume parental objections. The myth that *they* won't let us teach in a humane fashion had better be thrown out right now.

[2] Herbert Ginsburg, *The Myth of the Deprived Child*, Prentice Hall, 1972.

[3] J. M. Palardy. "What Teachers Believe, What Children Achieve." *Elementary School Journal* 69 (1969) 370-374.

[4] Eleanor Leacock. *Teaching and Learning in City Schools*, N.Y. Basic Books, 1969.

Since parents do not want children beaten, brutalized, ignored, or humiliated, there is one almost instant cure. Send platoons of parents into schools at irregular intervals, but frequently. Teachers can't beat kids when parents are watching. It is very simple. Teachers will teach—when they are watched—most of them, anyway—or they will leave. And if the non-teaching teachers leave, who will miss them?

If the schools belong to the people, as is the current popular theory, then let's see to it that we parents are indeed in the schools. I think it would be highly educational for parent, teacher, and student. The myths each has about the other might very well vanish.

A second important factor is that everyone, from a nursery aged child to a graduate student, wants to be *visible*. He wants those with power over him to know he is there—that he can cry, laugh, and think. Since any school with over 500 students makes such a condition impossible, all schools must immediately be reduced in size. The zero population movement will do this for us in a few more generations, but I am afraid that instead of allowing schools to shrink naturally to a decent humane size, administrators and school boards will just combine small schools so that they can keep large ones going. *It is more "efficient"*. It is not. In the short run, the books may show that the cost per unit of instruction in a large school is less than in a smaller school. What is left off the audit books is the cost to society of the spewing out of thousands of undereducated and hostile young people who will be unable to tell their children that schools are places of learning and laughter. The true social cost of allowing such a cycle to continue without any intervention must some day be reckoned with.

The big school is the breeding ground of much that is wrong with American education. In a small school, the bad child, the weak teacher, the difficult situation cannot be overlooked. In the large school, children can drift along for years without being seen by anyone, and pretty soon they drift out into a life of small rewards and great failures. Although the small town, and perhaps the small school, is not exactly the most supportive place for one who would be different and nonconforming, perhaps we can stand a bit more fishbowl existence for everyone if, in the process, we *pay attention* to everyone. Our culture is so full of sufficient robust diversity that I fear the oppressive pressure to conform of the small school and neighborhood less than the uncivilizing impact of the gigantic factory-school.

Perhaps, since we are stuck with large buildings

and large schools, the best thing would be to break them into discreet units, either by creating small satellite schools in nearby buildings or houses, or by breaking up the building into subunits, physically separated from each other. Then a group of teachers will spend three or five or eight years with the same group of students. Of course, small classes are necessary.

I do not know if size and attractiveness go together, but the ugliest schools seem to be the biggest or the poorest. Yet there does not seem to be an adequate reason for such ugliness, except the insensitivity of the adults who also inhabit the schools. An attractive school, like an attractive home, makes people feel better about themselves, more protective of that of which they are proud, and more apt to behave in a manner which fits the surroundings. Does it take money or imagination to plant flowers around a school, or in a school? Can children and youth be helped to learn some rudiments of plant care? Do you think that quite a few students might enjoy such an activity —and maybe learn some science, math, poetry, art, and social amenities in the process?

The data do not show that male or female principals are better in elementary schools, but I do believe there is one difference. At least, when I go into an elementary school I usually can tell quite soon if the principal is a man or a woman. The woman principal is more apt to have plants around, colorful drawings, and other indicators that someone is aware of what it is like to live in a school building.

Environmental engineers have been telling us for a long time that where one works has a very significant impact on how one works, and industry spends millions on applying these data to factories and offices. If it seems to pay off in profits for business, might not educators see that similar attention to the learning environment will also pay off in learning? One can only conjecture why educators and school boards are so resistent to the obvious. Can it be that we want schools to be grim, airless, harsh institutions, because the leaders of our educational enterprise do not really want children to be happy? They would deny this accusation with a passion—but their actions speak so loudly that I cannot hear their words.

A third major strategy that I would employ next —and I think these do occur in somewhat this order—is to ask students what they think about school, how it feels to them, how they would suggest solving the problem of the locked lavatories. Many children come to school for years without any chance of realizing that they are rational human beings. Their parents do not treat them as such, and their parents do not see themselves as rational either. The school will have to give such young people many experiences, and repeat them year after year, in solving the problems of group living and managing. Only in this way will students learn that they are human beings.

I guess this is the real lesson, that young people need most to learn. How can one act as a human being unless one has been treated as one? The human is a thinking, loving, caring, yearning organism. This lesson must first be learned in the early grades, be repeated in new contexts in the upper grades, and relearned at least three times over during the confusing adolescent years. The creation of a humane institution requires adults who are this kind of human being. The school must be organized to allow teachers to be this way as well.

If we have talked *individual differences* to the point where we are all sick of the term, it is really high time we began to practice this. Any of you who are gardeners know that you do not grow tomatoes in the same ground you grow azaleas or blueberries. Beans do not flourish in the shade, but begonias shrivel in the heat. We are very careful to tailor the sun and shade, the fertilizer and the water, to the needs of different plants.

Can we do any less with children? Why do we allow children to remain year after year in conditions under which they cannot thrive? Are we cruel or just stupid? I hope it is the latter, because that can be cured.

Yet individualizing instruction is not all that simple. In fact, the current, popular model of the individual learning at his own pace is also a very nonhuman model. We are social animals. We learn from each other. We must have others nearby. If solitary confinement is one of the worst of all punishments, so is solitary learning. Pacing and differences in treatment are essential to the humane school, but this can be accomplished only by skilled planning and continual adjustment and orchestration of people, things, and environments. We have the resources and the skills, but do we care enough to reshape our model? Can we afford to give up our punitive, failure-based school? Can we dare trust in the rationality of children and youth, teachers, and parents? When will we unlock the lavatories?

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Imperatives and Strategies for Organizing Schools to Serve Their Communities

by Herschel "Ace" Sahmaunt
National Indian Education Association

The Native Americans have pretty much an unwritten rule that one Indian had better be damned careful about speaking for all Indians if she or he doesn't want to run into some problems. By *Imperatives and Strategies of Community Control,* I mean involvement of minorities in their communities. I hesitate to speak for all Indians, much less Mexican Americans, Blacks, and other non-Indians represented here today.

To start with I'd like to tell three stories about Indians which illustrate the circumstances under which we operate.

When AIM was going to have the sit-in, they made all the preparations, had organizations set up to provide for their needs and supplies. One fellow named Ruben Snake was the property and supply man.

Well, things went real well for about a week, because all the benevolent people made cakes, and they brought their old clothes and everything. But after awhile, the new wore off; all those people who wanted to help disappeared; and the supplies began to run short. They became kind of irritable, began to be picky about the things Ruben brought and to ride him about the fact that he couldn't bring them a clean change of underwear. Regardless of what he brought, whether a big feast or everything else, they would pick this one item. This went on for about two weeks and when he was just about at the end of his rope, an idea occurred to him. The next day, he went up on the hill and said: *I've got some good news, and I've got some*

bad news. They were just as pleased as could be. They told him to give the good news first.

I've got a change of underwear for everybody here. They said: *Well now give us the bad news.* He said: *Okay, Dennis Banks, you change with Clyde Belacourt; Clyde Belacourt, you change with Russell Means.*

I use this story about the country to illustrate the things we racial and ethnic minority groups demand and get. We demand a good, clean, change, not something that's stained, oversized, undersized, or used, as we invariably get.

Then there's the story of the young Indian boy who wanted some money. His mother encouraged him to write to God. He wanted a hundred dollars. The little boy thought about it and wrote the letter and, as it happened, someone saw something cute and different in the letter. The Postmaster who saw the letter to God considered it a good idea and sent it to the President. The person who opened his mail read it and decided that since it was a cute letter maybe they should send him $5. The child was very pleased to get the money and following his mother's suggestion, he wrote a thank-you note: *Dear God: Thank you for the $5 I appreciate it very much, but I see that you sent the money through the President, and the bastard took out $95.*

I use this story to emphasize that on occasion we get some very good appropriations starting at the Washington level, but by the time the money gets to the people who really need it, about 95% is missing.

In the third situation, two Indian friends were standing on the street. Every time one of them saw a lady come by he pulled his hand up like this and said, *Chance.* The other wondered what was wrong with him since he didn't say *How.* The first friend said: *Me know how. All me wantum is a chance!*

I use this story to emphasize that racial and ethnic minority groups know how. We know how to control; we know our needs; and we know how to operate and run facilities, particularly educational ones. All we need to show and to prove this is the chance.

I think that these stories pin down the major areas of concern—appropriations and their control, the opportunity as oppressed people to show that we can do the jobs that are necessary to upgrade ourselves, and that we should not be considered as substandard individuals.

It seems that we're at the end of the period when the nation was taking an internal look at itself and at the oppressed people, and a strong effort was made to alleviate this situation. Since the beginning of the Fifties until four or five years ago, this emphasis was very strong and was felt very strongly in the groups who wanted to bring about change and improve their upward mobility. This has quieted down now, and we seem to be in an era in which the conservatives or the elements opposed to this change are beginning to organize and put down some of the earlier efforts. No longer do we hear the cries of the leaders of our oppressed groups on the Capitol steps or in the halls of Congress as in the days of the strong push by the Blacks. No longer are the universities racked with student demands for a look at the kinds of education they're being forced to undergo. No longer do we hear aspiring politicians espousing the continued priority of programs for the poor and minorities with those funds that were supposedly available for domestic uses since the termination of the Vietnamese War. No longer do we have an Office of Economic Opportunity.

Instead of a continuing emphasis on minority needs, we find the impoundment of education appropriations and nonethnic people charging us with reverse discrimination in employment practices and admission to the higher professions, such as law and medicine. We find our highest government official negating the effects of busing as a tool of integration. We find that it is "our fault" that our children do not achieve in school. We also find that our intelligence is a result of some inferior quality transferred genetically within our races.

Still, our efforts to secure involvement in and control of institutions are in existence, and all we need do is prove our leadership—that we have the manpower and knowledge to organize, develop, and operate these institutions.

I can't speak for everybody here, but one thing that I consider imperative is the requirement in all states that all professional educators receive human relations training. Minnesota has such a requirement.

I think it's conceded by most of us, despite a recent government-funded study that was published by Stanford University, that a higher education degree no longer guarantees upward mobility. Changes in the professions have made it possible for individuals to move into high income areas without also getting higher educational credentials. That study did emphasize, however, that ethnic and racial minorities must still depend upon education for the credentials which will enable them to move to an improved economic and social status.

Education must open the door to career oppor-

tunities, either directly to positions that provide satisfying work or to additional schooling leading to higher professions. Successful education of ethnic and racial groups requires the development of total instructional systems which bring together competent teachers, effective instructional technology, and curriculum material that are relevant to the interests and needs of our students. Schools should be held accountable for their product—judged in terms of their output, not the programs that come to them accidentally from some other source and from other's income.

Equalization in the distribution of school resources is a necessity, as is continuing research to develop methods for educating our people. This is difficult unless you move into specific areas and pinpoint specific things that are prevalent in the communities.

Each of us may have a different understanding of what a community is. To the Indian American, a community can be a village on a reservation; it can be a reservation with its geographic boundaries; or it can be the total population of the Indian people. So, when we talk about the community, we can refer to a school district as a community, how the people within that district relate to the education agency, and how that agency relates to the people, and how they interrelate—the community's use of the school and the parents' involvement in that school.

Now, if I don't say something about Indian Americans, it may not get said. Indian Americans represent less than one percent of the total American population; we come from about five hundred different tribes; about one-third of us live on federal reservations, about one-third in non-reservation rural areas, and about one-third in urban areas. Some recent statistics from the U.S. Office of Education indicate that about seventy-five percent of our school age children are in public schools and the rest are in mission and federal boarding schools. We, therefore, find ourselves in a predicament in terms of directions for Indian education.

We speak about three hundred different languages and represent about that many tribes. Our services are based on our past history or relationship with the federal government, and for almost a hundred years this relationship was based on an almost sovereign relationship, in which each Indian nation was looked upon as an independent country. There were also federal Indians. There's a difference. When we talk about Indian education, we mean what Indians want in the education system. When we talk about educational services to Indians, we mean what somebody else thinks Indians should have on the basis of changes that we had to undergo to get where we are now.

We were considered totally inferior. Our religion wasn't considered worthwhile, so we weren't allowed to practice it. Our language was considered wrong and our children were punished for speaking it in school even though they couldn't speak any other language.

All of those role building processes that were available prior to the non-Indian settlement of this country were eliminated. Indian people were put within geographic areas which on occasion were limited that much more in terms of allotment, and the land made available to others. As an afterthought, Indians were included in the schools. It was considered better at that time to segregate them totally and send them all off to boarding schools away from their parents, where without the influence of their Indian-ness, they would move gratefully and happily into the mainstream, and we wouldn't have the Indian problem anymore. That hasn't happened, and I'd like to read to you some of the comments about the attitude that has developed over the years.

Alexis De Tocqueville wrote this in his Democracy in America:

"One trait distinguishes the American Indian. Far from desiring to conform his habits to ours, he loves his savage life as the distinguishing mark of his race and repels every advance to civilization, less, perhaps, from hatred of it than from dread of resembling the Europeans." * He said the native of North America retains his opinions and the most insignificant of his habits with a degree of tenacity that has no parallel in history. I think that anybody who is foolish enough to think that this will not continue is full of crap.

In 1970 President Nixon wrote that the First Americans, the Indians, are the most deprived and the most isolated minority of our nation. On virtually every scale of measurement—employment, income, education, health—the conditions of the Indian rank at the bottom. Even the federal programs, which are intended to meet their needs, have frequently proved to be ineffective and demeaning. He went on to say that the Indian policies of the federal government should recognize and build upon the capacities and insights of the Indian people. We've been receiving this kind of rhetoric for years. The good intentions never come about in practice. After four hundred years of education services supposedly designed to bring

* Tocqueville, Alexis de. *Democracy in America*. New York: Alfred A. Knopf, 1960, p. 234. Vol. I.

the Indian up from a substandard existence to something that is acceptable or that can be tolerated—it just rips me up to here.

The Indian communities have reawakened to realize that all the rhetoric that we've been reading and believing really doesn't mean much, that there are ways in which we can improve our communities, and one of those ways is to control the schools in our communities. We mean total control. We want our people on the school boards. We want our people to have the opportunity to insure our languages are taught, our religion furthered, and our culture, traditions, and values forwarded within the school system.

So far, the formal education process has refused to concede that point, so Indians have taken the position that: *Okay, we want to run our own schools.* This is in conflict with some of the actions that other groups have taken, particularly regarding integration and desegregation. We have not opposed the legislation and law, but these laws are being turned against Indian people, who tend to polarize and stay together as tribes on their reservations. We need the support of NEA, the Blacks, and the Mexican Americans, in this direction, as sure as Indians are willing to support integration and desegregation in the areas where Blacks desire it and where Mexican Americans desire it.

And I think those are some of the things that we look to each other for. We have a unique relationship with the federal government which Indians like to preserve. Being less than one percent of the population, it gives us a chance to influence some of the programs and services that are provided for minority groups; without it we couldn't compete for funds.

We want Indian teachers in our community; we want our parents worked with; and we want them to understand, to pass on to their preschool children the need for education. We want the community to take pride in one building or thing that represents opportunity for upward mobility, and that they can feel good about as a member of a tribe. We want Indian school administrators. A piece of legislation is now in Congress which would allow Indians to take over programs provided for them by the Bureau of Indian Affairs. Education is one of these programs, but the BIA schools, which we're going to take over, are inferior and have not responded to the needs and direction of Indians. I'm sure that these schools will also be unsuccessfully run by the communities. Despite all the good things we've heard, we still have a tremendous battle ahead of us.

I think that in the inner cities, the problems are more pronounced. How do you get the communities involved? And how do you influence the direction of the change? I've been told that the Blacks have changed their minds about operating separate schools and have instead chosen to take over the administration so as to get Black teachers and school board members to operate the schools. We've decided that maybe we will continue to try to operate some of our own schools. The Coalition of Indian Controlled School Boards is encouraging Indians to take over their schools.

Our problem is financing. Since Indian people do not have the income for operating schools, we turn to the BIA to provide it. You cannot run a school without permanent funding, and we will continue to have this problem if we continue to look to the federal government for it. When an Indian community wants to take over its schools, the BIA people say: *Okay, if the federal government will finance it.* But, the people don't want to make it a part of the public district or use state aid. It is a dead end. It seems that the administrators of these Indian school systems are opposed to Indian people being involved as total partners. It's like pulling one of their molars. If Indians get control of some of the money under an Indian education law, the money goes directly to the local education agency and a parent advisory committee made up of parents of Indian children, Indian students, and some of the teachers. They design and approve a program before it is submitted as an application for a grant. They also monitor it to see that it fulfills their needs. Now, the Administration is cutting that part out of our Act because Congressmen and Senators are getting itchy about operational money being taken away from them—going into their states without being under state control. If they don't control it, they would rather not have it.

So, what are some of the strategies for getting community control? Our greatest need is for a force to implement our ideas, and the only group that has exerted that kind of force on behalf of the Indians is the American Indian Movement. The leadership of that group is on trial. We've had teacher strikes, and truck strikes, but no trials have resulted. Our one effort to gain some attention takes our whole leadership to court. It's odd that the laws of justice are turned against those who demand equal justice under the law. Well, I'm starting to wander, so I guess I'd better quit. I apologize for not being able to express the feelings of the Blacks and the Mexican Americans.

Imperatives and Strategies for Reforming Higher Education To Produce Humane Educators

by Tomás A. Arciniega
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Before moving into the main part of my comments, let me list a set of assertions and convictions I believe to be central to what I have to say this morning.

1. Unless redirective steps are taken now, the United States of America will become, in twenty years or less, a completely entrenched dual society. Some would contend that we are already an apartheid society.
2. Higher education, along with other human resources development institutions must move immediately to reverse that trend. Schools and universities traditionally have contributed and are continuing to contribute directly to that movement of our country toward a dual society and to the maintenance of the status quo.
3. Institutions of higher education and schools of education in particular need to effect hard and extensive institutional reforms designed to make the process of higher education more responsive to student life needs and be linked more directly to the promotion of a culturally pluralistic society.
4. Perhaps, the most critical element in achieving this redirection is the preparation of professional educational personnel.
5. Successful changes for the better along these dimensions will depend on the extent of genuine cooperative involvement among four key organizational elements: school districts, universities, community-parent groups, and teacher organizations.
6. Genuine involvement will require sharing responsibility and working together to bring about school practices which promote cultural and ethnic differences, which emphasize the importance and worth of linguistic differences, and which insist in school form and style that we push to value the idiosyncratic.
7. No real reforms will occur along these dimensions without a widespread commitment *to* cultural pluralism and *away from* the melting pot ideology which reigns supreme in our schools.
8. The press for accountability in education at all levels is "good." It is good particularly when it forces us to question the premises of our educational forms and practices at all levels. In teacher education, for example, the push toward competency-based education has forced an assessment of all that we are doing.
9. The demands by the minorities of this country to make this country own up to the rhetoric of "America the land of liberty and equal opportunity for all" needs to be encouraged and supported, not only for the "sake" of the black, the brown, the reds, and the yellows, but for all of our citizenry—because it's right and just and because the survival of America in this predominantly nonwhite world might depend on how well we redress those inequities.
10. The tension and strife often felt among and between the four elements I noted earlier is healthy and supportive to the organization of revitalized schools and universities and most importantly for teacher preparation and in-service programs.
11. The schools and universities that aren't prepared to accept the challenge should get out of the business.

Let me also note something that, although obvious, I should make explicit. I am speaking to you this morning from the perspective of *both* a professional educator, and that of a Chicano in America. From both perspectives I am damned indignant and angry at the lack of genuine commitment on the part of educators and educational leadership organizations to equalizing educational opportunity for minorities. I am disgusted that the few changes and reforms which are being made to improve practices and conditions for minorities are being brought about primarily as a result of court–imposed mandates. And it is a sad indictment of our profession that the true leaders for educational reform in this area these days are the civil rights lawyers and the courts.

So, where are we? Where do we need to go? A number of recent developments have had a major impact on public schools and teacher edu-

cation; i.e., the rise in teacher militancy, the press for accountability in education, the performance based movement in teacher education, the systematic reduction in federal funding for education, etc. None, however, has had more impact on the preparation of teachers' business than the push to equalize educational opportunity for minorities in public education. What do institutions of higher learning need to do to produce more humane educators?

Because I consider this question to be so critical, I want to discuss the dimensions of the problems of inequalities in the schools. I will also talk about Teacher Organized Centers for Multi-Cultural Education.

Equalization of Educational Opportunity

The push to equalize educational opportunity has not occurred without complications. An important reason has to do with how public educators have insisted on defining the "problem". How one defines equality of educational opportunity determines the approaches used to attack and solve the problems of inequality in education systems and in the society as a whole.

Research and writings in this field reveal two basic and differing views of what constitutes equality of educational opportunity—the equal access view and the equal benefits view.[1]

The *equal-access-to-schooling view* is the more traditional. This view contends that equal educational opportunity is attained when it can be demonstrated that different segments of the population have a roughly equal opportunity to compete for the benefits of the educational system. The focus in this view is primarily on inputs to the educational system. The principal qualifying conditions to the achievement of equal educational opportunity are: (1) equal access to school for all who wish to attend, and (2) that all schools be roughly equal as regards quality of staff, instructional materials, and school plant facilities.

Proponents of this view argue that the decision to secure what the school has to offer—to benefit from the system—is a simple matter of personal choice. Once one decides to benefit, it is his personal intellectual capacity, drive, and ambition which determines the results of that choice. According to this view, the fact that Chicanos do not benefit equally from the present educational system has nothing to do with the existence or nonexistence of equal opportunity. It is, rather, a matter of personal choice and lack of talent and/or motivation on the part of individual Chicano students.

The *equal-benefits view*, on the other hand, focuses on the distribution of the benefits derived from the system. Equality of opportunity is said to exist only if there is an equal benefits situation and not merely equal access. The burden of responsibility for insuring the type of education lies squarely on the school systems involved.

Two common rebuttal points usually arise in discussions of the equal benefits view. First, by equal benefits, I do not mean that *all* students are to achieve at the same level. My point is that the range of achievement should be approximately the same for the various groups being served by an educational system. Secondly, regarding the distribution of inputs or resources, it is true that a commitment to achieve equal educational opportunity will necessitate unequal allocations of resources as well as substantial increases in accessability. Recent federal legislation and compensatory program guidelines justify disproportionate funding on that basis.

Although hindsight enables the presentation of these differing concepts of equal educational opportunity in sharp contrast, it is important to recognize the historical nature of that development. The definition of equal educational opportunity has evolved from an equal access view to a focus on the effects of school on children. Since the 1954 *Brown vs. Board of Education of Topeka* case, the courts have pretty consistently ruled that equal opportunity depends upon the results or benefits derived from school attendance.[2]

However, the equal benefits perspective did not receive great national impulse and acceptance until the publication of studies such as: *Racial Isolation in the Public Schools*;[3] the Coleman report;[4] and the *Mexican American Education Study* by the U.S. Commission on Civil Rights.[5]

In assessing the lack of equality of educational opportunity among racial and minority groups, these reports (particularly the Coleman study) focused not only on the idea of equality of inputs (finances, facilities, curriculum, and teacher quality) but also upon equality of output in terms of student achievements. Although the Coleman report evoked considerable controversy, and many criticized the predictors used to measure school outcomes, there was ready acknowledgement that the survey had successfully challenged the sim-

[1] T. Arciniega and R. Brischetto, "Southwest Schools Study: Inequalities in Educational Opportunities of Chicanos." N.I.E., Fall 1973.

[2] James S. Coleman *et al.*, *Equality of Educational Opportunity*. Washington, D.C.: U.S. Government Printing Office, 1966.

[3] U.S. Commission on Civil Rights. *Racial Isolation in the Public Schools*. Washington, D.C.: U.S. Government Printing Office, 1967.

[4] Coleman, *op. cit.*

[5] U.S. Commission on Civil Rights. *Mexican American Education Study*. Washington, D.C.: U.S. Government Printing Office, 1970-1974.

plistic equal access view and that a new dimension had been added to the evolving concept of equal educational opportunity.

The move to an equal benefits perspective, although an important and positive development, can lead to at least two different interpretations of how best to achieve equality of results for minority children. One is that equal benefits from schooling can best be achieved by successfully overcoming the negative effects of their deprived environments. It is imperative then that steps be taken to remediate the deleterious influences on the child of his deficient home, neighborhood, and peer group. This is essentially the rationale for "compensatory education" programs.

An alternative view is that equality of results can best be achieved by shifting full responsibility for student success to the school. The school and societal task then is to create school systems which accept and capitalize on the strengths of cultural difference in a manner which leads to successful performance in school by minority children. The promotion of cultural differences is to be recognized as a valid and legitimate educational goal and is utilized in developing the full potentialities of minority as well as majority children. Equal benefits from the system are to be achieved *not* by transforming the Chicano or Black child in order to make him over in the image of the dominant group but by reforming the school he attends along culturally pluralistic lines.

Public schools and universities have insisted on fashioning programs and responses to the needs of minorities from a cultural deficit perspective. The negative results of such stubborn insistence have been documented well by numerous studies.[6] These studies show clearly the extent to which school system processes are incongruent with the needs of minority students. The schools are operating on false assumptions regarding the nature and quality of minority student needs.

In our efforts to zero in on the critical dysfunctions, we developed a five-factor base model for evaluating schools. We found that the critical problem areas which impede effective school responses to the needs of minority children revolve around: (1) inadequacies in the curriculum; (2) underrepresentation of minorities on the staff; (3) almost total lack of meaningful participation by the minority community in decision-making processes; (4) pejorative view of the worth of and the need to give status, recognition, and legitimacy to the use of minority languages as media of instruction in the school; and (5) testing, guidance, and counseling practices based on a cultural deficit model of the needs and aspirations of minority children.

We need to insure: (1) the inclusion of cultural heritage materials in the curriculum; (2) increases in the number of minority members in school districts at all levels; (3) true and bona fide participation of minority parents and community leaders in decision-making processes; (4) the inclusion and use of the minority language or dialect in the schools at all levels and in all subjects; and (5) the reform of the testing, counseling, and guidance processes along a nonpejorative view of minority life styles and background.[7]

The *Comparative Analysis* contrasts the critical differences between the cultural deficit response (traditional tractive) and the culturally pluralistic response (system change). School organizations have adjusted primarily in a traditional tractive manner in their dealings with culturally different students—*What needs to change is the client. What is wrong is the client.* Public education has thus pulled off the perfect crime. Failure in school is said to be the fault of poor homes, cultural disadvantages, linguistic deficiencies, and poor neighborhoods, not the fact that schools are organized to serve a monolingual, white, middle class, and Anglo cultural client. *(See chart, page 28)*

Teacher Organized Centers for Multi-Cultural Education (TOC/ME)

The promotion of changes in educational systems such as I have described have far-reaching implications for teacher institutions. They will require the direct and continuous involvement of universities in the nitty gritty of school functioning. Only through extensive on-site work with teachers, teacher organizations, and community groups will we be able more constructively to link our efforts toward the regeneration of schools.

The name of the new game has to be joint partnership—among schools, universities, teacher organizations, and community. This means shared power.

TOC/ME are not elaborate facilities or areas in buildings located anywhere. More than anything they are a shared state of mind among representatives of the key elements: universities, community groups, schools, and teacher organizations. They can be located physically and geographically in any of the areas. The crucial point is that all elements need to have agreed on the preparation of teachers as a joint undertaking.

[6] *Ibid.*

[7] Arciniega, Tomás A. "Public Education and the Culturally Different." Unpublished manuscript developed as part of *Southwest Schools Study*, codirected by T. A. Arciniega and R. A. Brischetto. NIE Research Grant, 1973-1974.

Initially, all efforts are concentrated on deciding what schools will be involved. Then, on a school-by-school basis, the four elements are brought together to form a policy body which decides—

1. The specific changes to be effected in that school.
2. What university, school district, teacher organization, and community resources will be needed.
3. What role each will play in coordination, management, and execution.
4. The key questions of staffing, staff development, and teacher pre-service linkages are addressed. The universities must commit themselves to shaping their programs to facilitate the changes agreed upon.
5. Student teaching as well as most course work becomes completely field based, and university offerings and graduate programs become geared to the in-service staff development needs of the target schools. Schools and teacher organizations commit themselves to skill and professional development through the university.
6. Community groups throughout this process pusn energetically and often loudly to insist that the proposals for curricular change, school reorganization, and program emphases make "sense" for "their" kids. The schools, the teacher organizations, and the university listen.
7. As we move through the year, the periodic as well as emergency meetings of the four-element policy board assess the need for outside inputs.

The entire approach revolves around the need to include all elements on an equal basis. They must together hammer out a baseline direction and decide collaboratively how best to implement it, and to sink or swim together.

We can do a lot to change for the better what we are doing to and with minority youngsters. I know NEA can and I know that it needs to do more. We all need to do more, because most schools communicate too well that in the United States equality of opportunity is still an empty dream for most minorities. The production of humane educators is tied directly to the response of schools and universities to that challenge.

I firmly believe that we can turn the corner on that challenge and that we need to work together to achieve such.

COMPARATIVE ANALYSIS OF TRADITIONAL TRACTIVE AND SYSTEM CHANGE

BASIC FACTORS	TRADITIONAL TRACTIVE VIEW	SYSTEM CHANGE VIEW
1. **Use of Minority Language**	• Encouraged only as vehicle to learn English and only to minimal extent. Learning standard English is a most important goal because it is *the* language of this land and minority students need it more than others to compete in society. • Extensive knowledge and use of minority language discouraged because it is believed to impede learning of English. • Knowledge and use of minority language interferes with and impedes intellectual development of minority children. • Home language use should be discouraged because it is not up to standard; i.e. "not really good Spanish," or "good English." Kids really don't have any real language, they are alingual. • Knowledge and use of minority language considered un-American. • Not considered absolutely necessary because one of the goals of school is to "Americanize" children of foreign cultures. The learning of history based on New England Pilgrims and white middle class values is considered an effective way to accomplish this process.	• Use of home language encouraged overtly positively, and energetically. • Use of minority language as bona fide medium of instruction at all levels, all subjects, and all school related activities. • Use and knowledge of minority languages is encouraged and stressed in the curriculum for all students—majority culture as well as minority students. • Knowledge and use of minority language considered as "American as apple pie."
2. **Inclusion of minority history and cultural heritage materials in the curriculum.**	• Not considered absolutely essential because minority culture encourages values and traditions which are believed to impede effective functions in a modern, industrial, and competitive society. • Acquisition of Anglo values and traits by minority members is important goal of school curriculum, and the curricular offerings need to reflect that emphasis.	• Encouraged and systematically included at all levels of the system and across content areas. Considered absolutely essential for all students to learn about the contributions, and history and culture of minority groups in this country. • Belief that students cannot truly appreciate and value the values and rights of minority groups if the school does not make its study a bonafide part of the school curriculum.
3. **Increased representation of minority members in key role and decision-making positions.**	• Only if they have top credentials (overqualified) and have the "right" attitude (accept the status-quo and do not strongly advocate major changes). • Not too important to have representative numbers of minority group members; more important to have only fully qualified personnel. • Formal credentials are more important than the knowledge, bicultural language skills, and ability to work with bicultural clients. • No recognition that the experiential background of minority members has legitimate worth in school organizations.	• Full commitment to increase the number of minority members. • Reaching adequate representation takes top priority because there is a recognition that minority role models project an important lesson to all student clients. • Recognition that minority members bring an important experiential background to the school organization. • Recognition that increase in minorities will benefit faculty as well as students.

RESPONSES IN SCHOOL ORGANIZATIONS[8]

BASIC FACTORS	TRADITIONAL TRACTIVE VIEW	SYSTEM CHANGE VIEW
4. **Involvement of Minority Community in Decision-making and school program.**	• Insistence that only qualified school experts know what is best for students and have the training to control the decisions. • Insistence that involvement of community (particularly the poor and minority) be limited to receiving information and, if they follow the proper channels, submission of recommendations. • Fear that "outside" pressures and demands will lower standards. • Belief that these "radical" pressures to change and to incorporate minority views in the curricular offerings must be resisted in order to continue to benefit *all* students properly. • Sincere belief that schools as presently organized and operated are excellent and that all students have an equal opportunity to benefit from system.	• Acceptance that minority parents and community not only have the right but the obligation to participate fully in the decision-making process as well as operational matters of school. • Full acceptance that schools exist for all parents—minority as well as well-to-do Anglos. • Recognition that minority views on problems and issues faced by schools are legitimate and can furnish important and needed insight for redirecting present less-than-optimal efforts. • Recognition that schools as presently organized and operated are failing minority students.
5. **Improvement of Counseling and Testing Program.**	• Insistence that although it can be improved (after all everything can be improved) the program is working fine. • Insistence that present IQ and achievement testing programs adequately serve all students including the minority. • Insistence that it is not important to recruit specifically minority member counselors. • Perfectly legitimate to counsel minority students into non-college careers since most don't have the economic wherewithal to go to college.	• Commitment to change and improve the present counseling and guidance approaches. • Recognition that present IQ and achievement tests are culturally biased. • Full commitment to the recruitment of minority member counselors. Recognition that they have important experiential backgrounds needed to improve on present program. • Overt insistence that all minority students be guided and encouraged to aspire as high as they are able, committed to, and capable of attaining.

[8] Ibid.

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Imperatives and Strategies for Committing Education Associations To Advocate Humanizing Education

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Many areas require modification if our educational institutions are to contribute more meaningfully to the positive growth and development of all human beings. These areas, which will be called "humanizing imperatives," should provide for *openness* (easy access to the organization for participation or service by its members); a sense of *self-determination* (the notion that each group of people, particularly the powerless groups—the Third World people and women—can and do make decisions in the organization that identify their unique needs, offer means to address these needs, and have organizational action to apply proposed remedies); and *an appreciation of the worth of all human beings* (the essence of the individual or group of people.)

Because education associations are the primary targets of the "humanizing imperatives," they are the logical agents to adopt, develop, and implement the humanizing imperatives in the schools as well as their own structures.

Human Relations in the Schools

School Personnel

1. School personnel policies should insure Third World and female staff at all levels in the school district and compensation practices that are free of all biases. Inherent in this process is an Affirmative Action Program.

Rationale: The most graphic evidences of the mythical notion that one person or group has greater worth and dignity than another are the feelings of exclusivity relative to occupation and salary.

2. School personnel policy should require an investigation of ways to identify, change, and, if necessary, exclude personnel who exhibit prejudiced behavior.

Rationale: There should be *no* room in education for anyone who kills other human beings, physically or psychologically.

3. School policy should require that all student teachers and all potential teachers have a minimum of twelve academic hours in Institutional Racism, Human Relations, Sexism, Cultural Pluralism in the Curriculum, etc. Universities should be informed by the school district that its student teachers will not be permitted to train in the district unless these conditions are met.

Rationale: Our teachers continue, by no fault of their own, to graduate from college suffering from a data deficit basically imposed on them by the higher education institution.

4. School districts should follow the Public Schools of Ann Arbor, Michigan, who treat the university as the business it is. If a manufacturer produces an inferior product and the consumer refuses to purchase, the manufacturer will improve the product or go out of business.

5. School personnel policies should have layoff and recall procedures which preserve a certain racial ratio on the school district's staff.

Rationale: Third World people and women tend to be the last ones hired and the first laid off or fired.

Students

Schools should establish Human Relations courses for students as a basic part of the curriculum.

Rationale: It is in the environment of learning that students should be assisted to understand the human qualities of love, appreciation, and respect. They should have meaningful experiences in dealing with human conflicts (conflict identification, intervention, resolution, and prevention). Included in the Human Relations courses should also be experiences to help the student be more knowledgeable of his rights as a human being and citizen, seeing human beings as having "needs" and not "problems," and incorporating cooperation as a norm as opposed to competition.

Human Relations in the Education Association

The education association should establish a human relations committee as a standing committee of the education association.

Rationale: The human conflicts (teacher-teacher, teacher-student, teacher-community, teacher-administration, Third World-White, female-male, or any combination of the groups mentioned) are multitudinous in the school districts of the United States. Such conflicts if allowed to fester could ultimately be quite detrimental to the education association's viability and stability as an organization, not to mention the effect this could have on individuals. The Human Relations Committee would be responsible for planning and implementing learning activities for school personnel, students, and community to maximize growth and mutual respect.

Third World Participation in the Education Association

1. The education association should establish policies and programs to guarantee Third World representation at all levels of the organization—policy-making bodies as well as staff.

Rationale: By and large, the democratic process of majority rule has and continues to place representatives from the dominant culture in policy positions in numbers that often exceed the percentage of constituents of the dominant culture.

2. Guaranteed representation means that the power of an institution is allocated among its constituents so that its programs and policies reflect the needs of *all* constituents.

Some key questions that should be raised during any discussion of guaranteed representation are:

A. What makes one group of people in an institution feel powerless versus powerful? *Answer:* Not being on policy-making bodies.
B. What makes one group of people in an institution feel powerful versus powerless? *Answer:* Having a substantive role in making policy.
C. In an institution that has Third World people, who is likely to have a greater grasp for what policies and programs might be best for those people? *Answer:* Third World people.
D. How can an institution that has Third World people best assure that policies and programs affecting them will be sensitive to their needs? *Answer:* Meaningful Third World participation in policy making.
E. How can an institution best convey the dignity and worth of all human beings, particularly to our young people? *Answer:* Both White and Third World people in roles of dignity, roles of leadership, and roles of power.

Cultural Pluralism in the School's Curriculum

1. The education association should stimulate and assist in the establishment of cultural pluralism in the school curriculum.

Rationale: The realities of cultural pluralism mean the realities of American history—the struggles, tragedies, experiences, contributions, etc. of *all* the peoples of the United States that illustrate that the blood shed in defending this country was and is culturally plural; that the tragedies of war and economic depressions were and are culturally plural; that initiative and responsibility are experiences of *all* peoples of the United States; and that contributions to science and technology, economics, politics, literature, arts, etc. were and continue to be culturally plural.

2. Educational institutions that reflect only the dominant culture's norms not only damage the self-confidence of the highly visible minority students but *embezzle* the *white* student by allowing him or her to sanction one language, learn about one side of American history, be exposed to one musical tradition, learn about one literature, see

and sanction one world that is white, chauvinistic, monocultural, unreal, and dishonest.

In addressing cultural pluralism and feminism in the school, the education association should:

A. Eradicate racism from the curriculum. Establish a Third World Affairs Division in the education association with a full-time staff who will: identify the pertinent material available for teacher use on cultural pluralism; evaluate curriculum material for ethnic bias; conceptualize and develop materials that are programmatic and effective in bringing cultural pluralism to the curriculum; conduct conferences on Third World experiences in the United States; help school districts employ Third World people.

B. Maximize the involvement of Third World education association members in association policy making and on staff.

(1) Establish a Third World standing committee which along with the Third World Division will conduct leadership conferences for Third World people about the education association and how to get involved in it. The committee's members will be Third World people.

(2) Establish an Office for Women and a Women's Task Force which will be composed of the women from the various women's groups in the education association.

The Office for Women's staff and the Women's Task Force would work through the education association to eradicate sexism from the education association and schools.

Collective Bargaining Issues

The issues to be bargained between the education associations and the school boards should include humanizing items.

Rationale: Collective bargaining has provided education associations with a significant degree of power to determine the working conditions of teachers. Some of the items to include are: human relations, in-service training for teachers with college credit option, cultural pluralism, student rights in the curriculum, Affirmative Action Programs, a no-discrimination clause, and lay-off and recall provisions.

Educational-Legislative Issues

Education Associations should lobby for education legislation which facilitates the humanization of schools.

Rationale: Legislation is another viable instrument available to education associations for institutionalizing ideas. Legislative action should focus on prohibiting racist and inhumane behavior and practices in the schools, prohibiting publishers from marketing racist materials, establishing bilingual/bicultural education in schools, having bilingual/bicultural students, prohibiting the abuse and misuse of standardized tests, denying federal funds in school districts that label children and relegate them to ability groups to be condemned and invalidated as human beings.

Court Action

The education association should establish means to pursue and support court action to protect the civil rights of students.

Rationale: It does little to have laws on the books and not have them enforced. The civil rights act represents one particular body of laws that have been miserably policed by the federal government. Consequently, the National Education Association's DuShane Fund was established to help police this legislation and protect the civil rights of teachers. It has been most successful particularly in saving jobs of Black teachers in the South who were summarily dismissed or demoted when school desegregation got under way and in protecting the civil rights of women relative to maternity leave.

School Desegregation Issues

The education association should perceive and support school desegregation as one means of addressing equity and equal educational opportunity. It should (a) prohibit districts from exploiting the desegregation situation to rid themselves of personnel; (b) let busing be both ways; (c) prohibit the displacement and demotion of Third World educators; (d) provide for the employment of Third World people and women at all levels in the district; (e) prohibit the move from "outhouse" segregation to "inhouse" segregation; (f) prohibit racist and sexist behavior in the schools; (g) provide for guaranteed Third World student representation in the leadership development experiences in the schools (student council, cheerleaders, clubs, etc.); (h) provide for cultural pluralism and feminism in the curriculum; and (i) provide for ongoing substantive in-service training (conflict identification, conflict intervention, conflict resolution, humanistic education, individualized instruction, nongradedness, multi-age grouping, student cooperation, and the magic or family circle).

Humanizing Strategies

When one considers strategies, one is focusing on "change"—either to keep something from *changing* or to bring about *change*. Strategy then becomes the *means* to achieve a given goal. The change agent conceptualizes and employs the strategies to achieve change and a desired goal.

While goals and objectives can be universal, strategies often need to be singular and varied on the given environment. [Example Goal: To establish a Human Relations Committee. Objective: To get the Executive Board's support. Strategy 1: Hard sell (extensive research, indepth rationale, large turnout of supporters). Strategy 2: Soft sell (low key, the fewer the participants and the less the definitive detail the better, etc.)]

The one factor that can remain constant and is the most significant factor in the pursuit of change is the change process or model itself. Although there are numerous change processes and models, each can be applied universally.

As a prerequisite all change processes require the potential change agent to answer the following questions:

1. What do you want compared to what? (Goal—general; objective—specific.) 2. Why do you want it? (Rationale.) 3. How are you going to do it? (Program abstract.) 4. How much will it cost? (Budget—cost estimate.) 5. What is your role as change agent? (Personal and professional commitment.)

As a rule the steps to change flow in this sequence: 1. Awareness (personal, organizational). 2. Commitment (personal, organizational). 3. Political involvement. 4. Political salience or potential. 5. Power. 6. Change.

One change model or process that is frequently used is the *Force Field Analysis* as I have modified it in my work includes:

1. **Present State**

   The need for change exists when the circumstances of the present state conditions are such that the perceived liabilities outweigh or begin to erode the perceived assets. The basic thrust of change is to move from the "present state" to the "ideal state."

2. **Facilitating Forces**

   Facilitating forces are all of those resources (self, other people, and situations) that will help you achieve your goal. Examples of facilitating forces are people in positions of power and money, and persons of organizational or systems knowledge.

3. **Facilitating Forces' Strategies**

   For each facilitating force there should be a strategy to maximize its effectiveness. Questions these strategies might answer are, "How do I get *power people* who support our goal to employ their position optimally to my achieving the ideal state and have them feel good about it?" and "How can I acquire the *maximum* monetary grants from those who support our goal and are willing to give?"

4. **Restraining forces**

   Each factor and variable that could restrain or prohibit you from achieving the ideal state or ultimate goal *must* be identified. It is only after you clearly see the barriers that you begin to think about means to remove them. Examples of these are lack of money, knowledge of organizational structure and processes, contact with persons in power positions inside the target organization, etc.

5. **Restraining Forces' Strategies**

   Strategy must be devised for removing each restraining force. If the restraining force is a lack of funds, a fund-raising strategy must be developed.

6. **The Ideal State**

   This is the desired end, the goal, the state where assets are perceived to outweigh and not be eroded by the liabilities.

Conclusion

Change ain't no easy thing. Not a helluva lot of folks are really turned on to the concept of viable change that I am talking about, that makes a significant positive difference. First, those who *are* diligently attempting to have change actualized very soon realize that change is damned hard work—but then don't we pride ourselves with the norm that anything worth having in this society requires hard work? Also, inherent in the process of pursuing change is the factor of risk—how much does change mean to me? How basic is the change motion to my principles as a human being? Then those to whom change is directed often become fearful and sometimes paranoid about the possibility of change.

We must begin now from this moment to establish educational institutions that respect, respond to, and are meaningful for all human beings.

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Being Human, Teaching Humanely

by Ms. Marcia Gillespie
Editor, Essence Magazine

When I was invited here I was told that you were all coming together under an umbrella called *humanism,* and that we were dealing with humanism in terms of education, which I think just means the world. So as a sometimes rather good, sometimes shoddy history major, I just thought I'd start out from my own particular view of history. and that is with an invention, that was a Model T Ford, done by whom I call an infamous man, Henry himself. Of course, when this car was invented, one of the interesting things he said was that we have to find a way to put it out faster. And lo and behold America got the assembly line.

And the assembly line, which was first for putting together machines from where I kind of stand or sit or move, in 1974, has moved into the whole area of how we live, how we perceive ourselves, and most definitely how we are trained to function. It seems to me that at this point in time we are assembly line people. The machine has been forgotten but instead man has become the machine. We are kind of pushed through the mold; the mold is sometimes Black, sometimes Chicano, sometimes something else. But the overall mold is American, and let's kind of make it. Making it in America these days is a little strange, because making it can mean money, it can mean political power, it can mean lots of things. But right now, making it becomes a lot harder for more people in this country than I think ever before.

One reason it's become harder is because of the assembly line. We are supposedly a nation of individuals and yet I see blanks. We have abrogated too many of our responsibilities in this rush to become instant people, instant Americans, instant adults, instant successes. Along the way, of course, we developed certain pluralisms. I became Black with an upper case *B*, Afro somedays, some other people Chicano with an upper case *C*, Indian with an upper case *I*. But some place along the line, I think we stopped being people, just plain people looking at the real values, the things that are going to make people functional—functional and more than functional in a society that is rapidly racing towards a self-propelled obsolescence. We are almost obsolete people today.

We're obsolete because, all wrapped in our pluralisms and our Afros and dashikis if we're Black, in Hispanic tradition if we are hispanics, in our WASPism if there are any WASPs around, we don't seem to know just how to communicate on the basic levels of where all people are—someplace around our guts.

And the reason I say this is because, you know, I see—oh, my goodness, I see that we have children today who suddenly don't seem to be represented by anybody. I mean, I've heard of teacher rights, I've heard of Black rights, I've heard of Chicano rights, I've heard of everyone's rights except children's and therefore people's.

I don't know what happens to our children on this assembly line, but what I'm beginning to see frightens the hell out of me. What's frightening me is that because I see a lot of children who are barbarians, I see a nation of barbarians that we have helped to create. I see children who don't know how to read, can't spell, and don't want to. I see children who then become college graduates who write me letters, and they can't even spell the

name of the magazine that they want to work for. I see college graduates who come out with a piece of paper and really don't know how to read and couldn't care.

I have heard people in the name of pluralism push Black English to the point where I'm sick to death of it. I have heard people push this as being something that should be learned, when we all know you have to learn the rules before you can break them. American English is imperfect, but it is what the society functions on. Where are we, where are we? I don't know.

I see the idea which is always *me*—let me get *mine*, and the hell with you. Let me just take what I need, because this country is supposed to be divided up like pieces of pie. Well, there aren't that many pieces in this pie, and one of the things that I'm always wondering about is, when do we begin to pull together. In the name of our particular ethnicity we are going to force ourselves to come to some awful decisions because we don't think about ourselves as people any more. We're so busy thinking I'm Black and you're white, or I'm this, and you're that. Now, where I'm taking this kind of thing is: What do you all have to do? What do I have to do?

You know, at one point you teachers have been talking to each other. I think you have to start talking to us, the community, wherever that community is. I have no children and yet I am part of the community of the world. We have got to start talking outward, stop talking like teachers all the time and start talking like people about some of the real concerns we've got. I don't know how to teach; I assume you do. I don't expect you to be parents in the classroom, but when I go, and we have children in too many of the states who are the youngest dope addicts in the history of the world, I can't believe it. I can't believe that you as teachers who supposedly care about children are letting pills be popped into first graders' mouths to keep them nonactive and nonfunctional, to keep them so that they will just be quiet.

I mean this. I was shocked because, while I had been reading things about it, I didn't really believe it. I mean, I really couldn't believe that this was happening. Now first off I know whom it happens to first. It happens to little Black Johnny and little Black Sam; it happens to Mexican American kids and Puerto Rican kids, but it's also going to happen to a kid who happens to be a little too active for your tastes. You know. You have all sat quietly about it, and many times it is the teachers themselves who have asked for these pills so they can keep the kids quiet, nonactive, and, therefore, manageable.

That's the assembly line we're working on. Manageable people. They don't question, they don't really function, they just do enough to get through. Why is this? It's because we are really programmed to become docile. The sixties frightened this country, it frightened us all if we're going to be honest. It frightened us because suddenly people were standing up saying: *I do not agree with your assessment of the world. Not only do I not agree, but I am going to work as hard as I can to change it.*

Well, when we did this as adults, it spilled over to our children. They heard us, they began to therefore perceive that the world would be different, they came out with their egos, filled up with *Black is beautiful* and *I got pride*. They came out there thinking therefore that the world was going to be theirs, but then they entered a classroom in which they were too active. We put the lid on them, and we eventually put the lid on ourselves.

See, I don't really know what education is for any more, and unfortunately, I don't think too many other people seem to either. One time I thought it was just the joy of learning, but it doesn't seem to be that. It seems to be to make us socialized human beings, to make us function *en masse*, in groups, in big corporations, if you're lucky to be able to get along in this world.

But nobody seems to talk about why we have minds, and what the minds are to be used for. It is not about getting an education to get a job, the big job, the great job. Maybe it's about getting an education so that you can expand your horizons, so that you can begin to assess your world, so you can question, so you can read, so you can dream, so you can have ideas that flower into new ideas.

I think that sometimes we have let structure cut us out of the pure joy of learning. We say that you must learn *X* in order to do *Y*. Why? I don't know, I don't really know. One of the things I could never figure out is why I had to learn all that math when all I really needed to do was balance a check book. Why did I need to learn science when it wasn't applied to my life? Why? When I am living in a world that seems to be filled with madness, what I really want to know is what is the good part of this world; what have people created; what can we create?

We move in boxes, it seems. We go one small step ahead of the other. I don't know in what direction we're headed. I wish some of you all could tell me. I've heard so many disturbing stories that I get frightened. You teachers are up against the wall; I know there are some teachers who walk into a classroom and are frightened.

There are some kids who walk into a classroom and they're afraid of you.

So we have built up walls of fear and we can't seem to come through it. You all are out there, standing up as a symbol in the classroom. You become a symbol of authority in an age when authority means less than nothing, in an age where a president flaunts his authority to the detriment of the people. You are as close as many of these kids will become to an authority figure in their lives. You have to stand for something. I think you have to stand for things that are moral and good, what's right and what's wrong. You have to stand for the idea that it is not about filling up 32 or 17 seats in the classrooms. It's not just about who's going to read better than whom, it's about how you can save a life. Who fills our prisons if it isn't children who suddenly became adults, who couldn't cope, who couldn't read a newspaper, who didn't know how to sign their names very well, who couldn't read the fine print on contracts.

These are the people, the frustrated people who pick up guns and shoot us, the people who rob banks to get back at us. And it starts where? Second grade, first grade, kindergarten maybe? I think that what's happening is that we are socializing past the point of social living.

I'm sitting there and I'm editor of a magazine, not the best magazine in the world but one trying to get through. I see things that disturb me about fear and levels of literacy. I see people who don't want us to challenge assumptions because to challenge means fear. I see people who are frightened because we'll use a word like *fuck* in a book. If I can get somebody to read with a four letter word, why not? If they understand what the word means so that the next time I use *intercourse*, they also understand, I have just taught somebody a new word. Have you?

You know, I am not a believer that vocabularies are only useful when they seemingly don't offend God, man, and the church. My feeling is that if you can get kids to read by reading them pornography, please do it. If you can get them excited in words because all they really want to know about is how to get down, show them D. H. Lawrence. That'll be one of the most exciting experiences in their lives.

I believe that we have got to use whatever tools we have to teach with. Because otherwise people fall into that kind of semi-sleep which means they just turn the channels watching the latest mystery movie. But they're not thinking. So when I say let's start challenging, I mean, okay, let's get down to the gut level where most people are.

I got a letter from a woman once who was very upset about the language we used because, she said, she had a 13-year-old daughter in the house and didn't want her to read it. I said to her, *Why not? She says it on the street, and she hears it. Maybe now she'll know how to spell it.* It's very important, because one of the things that I've decided is that if I can make oral language into written language, I've done a hell of a job. If I can make someone who can rap good now understand that that good rap works in a certain way, that you have to have a noun and a verb and a period at the end of a sentence, then I've accomplished something. I'm teaching somebody.

If I can get them to the point where they will then not just see the quote unquote dirty words, but they will also see them in context with the rest of the paragraph, I've moved a mountain. And better yet, when I can begin to find that people write me letters poorly spelled, mispunctuated messes, but stating an opinion, *I did not like the story because I disagreed*, it means they're reading.

When I took over as the editor of a Black woman's magazine, the first thing I heard from Blacks and from whites, more Blacks than whites, was that Black folks don't read. This really meant that the minority populations, nonwhite America, did not read. I kept saying to myself, how can this be? I read. I've always read. Sometimes it was trash, sometimes my mother wanted to kill me because I'd read in the middle of the night with a flashlight under the bed because it was a dirty book. But I was reading. So I said to myself, am I that different? No, I think it was just that minority people have not been given something to read that interests them.

You can give people many books. There are many books that people have given me to read that I couldn't get through. I didn't know what they were talking about, didn't even give a damn. But when somebody gave me something that related to my life, I understood it. I don't know if you all still do this in seventh grade, but I remember how I learned to punctuate a sentence. You draw on the blackboard. What was it called? *Diagramming?* The thing that used to bother me was that lots of the nouns and verbs weren't really things that were nouns and verbs in my life, or that I really believed that I had to learn. So what I'm really thinking about is: Why is it that when we're talking about pluralism in speech, that school is not where it's used. So that a kid who's in the ghetto and talks like a certain way, you can explain to him why he's that way. [That's a sentence. Don't quite get it? How it could be made into a sentence?] Bring it to me, the level I'm at.

Well, here I was, and I was an editor, and they said, *Okay, people don't read. You've got to be very careful and give them a lot of pictures, because we are visual people.* Minority people, we're supposed to be visual, I gather, but we don't read. And I said, *No, I don't believe that, and even more, even if it's true, I can't go that way.* I couldn't go that way, because in doing so I would have defeated the purpose for which I'm supposed to be working. I believe in print.

So we tried experiments. I was to try bigger type, and I said *no*, because people will read the smallest type in the world, if it's interesting. So I asked myself, what are people most interested in? Oh, yes, we could say people are interested in new techniques in education, and I'll get some people by running an education column every month. I could say the people are very interested in health. Yes, maybe some are.

But then I hit on something that always seems to get Americans, black, white, yellow, pink, or polka dot, excited today, and that's called *sex*. Okay. So I said to myself, now sex sells; that means you can get readers, which is important. And they're going to read because they want to find out just what shocking thing you're going to say about sex today. So I said to myself, one issue a year you're going to do a sexy book. One issue a year.

If I get them out there to read that issue, they're going to spill over to the next one, hoping we've got some more of it in the next issue. And maybe if it's not in that next issue they'll decide, well, they skipped a month, but it's got to be in the one after that.

So, now, we could have done it on the thing where we have what I call those $1.50 words, the ones that are usually three *syl-la-bles* as we do it, or more. I could have done it that way, but I decided that in doing it that way I might lose people because sometimes those words don't even have any *ummph* to them. They don't really get people that excited, and they'll think I'm doing a medical textbook. I'm not.

So I decided: *Okay, you bring it down to the level you hear people on the streets talking, and that's how you'll write it.* That becomes a fish book, grabs a lot of fish too. A whole lot of folks say that they don't like it. They've read everything in it. Fourteen-year-olds and 13-year-olds would write me and say: *I am 14 and I read that issue you did, when you said such and such about this, that, and the other. And then on another page you said this. And my mother was very upset because I wasn't supposed to.*

Well, that 14-year-old learned something. She didn't get a prurient view of the world, but she did learn something about what people are thinking about. She learned something about English, and she learned something that maybe she didn't believe up until that point. That she could read a story from start to finish, from the opening sentence, first paragraph, to the final line of the story. She could read.

I don't know, maybe you all are going to get mad at me. I'm not going to try to tell you you should put sex in your classrooms or anything like that. But maybe. Because I remember once seeing—it was not one of the greatest films in the world but it was a film in which there was a teacher, I want to say someone like Sidney Poitier because that's usually who's doing those films. He was teaching a group of students who could not read how to read. They had tried all of the traditional methods for reading, and they failed.

So, instead of doing an older version of *Dick and Jane*—which I guess has been changed to *Jose and Ema*—he went and said: *Wait a minute, let me get something that these boys are really going to be very interested in.* He just took passages from books, and he said, *Let's see if we can read this.* Well, what happened was they did want to read. They read it out loud stumblingly, but at some point the reading got to be something they really wanted to do—even if it was to find out how some dude got over on some lady. He took them from *Modern Screen* to beautiful literature, but the authorities were frightened, because, after all, this is nasty.

And yet, one of the things I remember is that part of the reason I liked reading was that I could get to some of those hot passages in the books my mother kept locked up someplace. In order to find the hot passage, I had to read maybe another 50 pages before and maybe 25 pages after. There was always the hope there would be another hot passage 30 pages beyond that. And lo and behold, I had finished the book. I started looking at what I call the "reading for young people," and it's boring. It's incredibly boring. I don't understand how you all can stand it, much less them. You make reading an ordeal, not a joy.

We have said: *No, they can't read this, and they can't read that, and they can't read the other.* We're so busy trying to make sure there's a Black picture on this page, and a white picture five pages later, and a Chinese somebody on the next page, that we haven't dealt with what the author is talking about. Most of them seem to teach moral lessons. You shouldn't steal. I read a book lately, I think it was for eight-year-olds, and it was about *You shouldn't steal.* Another seemed to be really

the same old happy-ever-after ending that I remember from when the books were all white, and it was supposed to be bad for my head. Well, the reason they were bad for my head wasn't because they were all white, they just weren't real. They weren't real because they weren't dealing with people.

I wonder how come it is that we can't begin to rewrite some of the textbooks ourselves, you and I. Some of you do it. But maybe not even textbooks, maybe you do it in *True Romance* style, *Modern Screen*, *True Confessions*, any of that sort of stuff, to get these kids reading. And then from whatever they read, take the conversation further. If you've got to start people with a discussion of birds and bees and sexual habits of the pygmies in deepest Africa—because everybody's been to Africa today—you could talk about sexuality as a political thing. You could talk about sexuality and how it relates to all parts of their lives. You could talk about sex as being one of those funny things that people are very interested in, and we know there's even some math involved!

It is kind of funny, but people usually perceive it in a limited way. It's that cookie cutter thing. We say this is sex and that's one thing; and then this is learning and that's another thing; and this is business and that's another thing. Let's be really cold about it. Take a discussion of sex to a nice level, which might be seven-year-olds who say, *I'm in love with Sally today*. Okay. Let's just take an example like that which at 14 becomes another kind of love. There is math in it, because you might start out with the idea that he wants to take her out for a hamburger. How much would a hamburger cost? Get them to count that way. They all eat hamburgers.

It might be that you take the next part and you say, his family is getting ready to move, and so the romance is going to break up, and he's moving out of state. Let's find out where that is. That's geography. You do teach geography still, I guess. Then you say the next part might be that something very, very different began to happen 'cause his voice started to change in the midst of this courtship. That can become science—why voices change.

Then you can take one more step, and you could talk about the fact that, hum, oh, yeah, I like this one. You can deal with the factor of how they try to correspond with each other, because he moved away. That gets people writing, writing letters, love letters, porno—I don't care what kind of letters they're writing. And they're involved in something that could happen to them. They fall in love with each other at seven, they fall out of love, they want to send Valentine's Day cards. But instead of sending one you buy in the store, they write one. I guess all I'm asking is that we bring it down to whatever level we've got to bring it to to get people back to the top of the mountain.

We cannot expect that people can start from point 10, when we're really all at zero. We're down here together in the mud. We really are, and I cannot understand, therefore, why education still seems to be this kind of pall of virtue. This place where there's still an ivory tower syndrome, where intellectualism becomes an idea that can only be in a certain setting, where intellectuals are always Ph.D.'s—it doesn't make sense to me. I think you all have to go out and get right down to people, get right with them. That means if you have to get a kid's attention by learning how to talk like some chick standing up on the corner of 116th Street, do it. They'll pay attention. Then rerap it to them in American English, imperfect as it is, so they'll understand the translation.

You all are bridges; you are going to be the bridge between what is in terms of reality, and what we have to make be in terms of tomorrow. If we don't start building those bridges now, the little kids I see wandering around the streets because they don't go to school, because they don't want to, the people who end up not graduating, not really working, not doing too much, people who walk around with more hostilities, angers and fears, and all sorts of needs for vengeance are going to be who's running this country. They're going to be the people who will keep you locked inside of your house and me locked inside of mine, and they're going to be the people who will make it impossible for us to respond when a stranger says, hello. They're going to be the people who will have you saying: *I was always for gun control laws, but things are getting so dangerous now I think I'll have to get me a gun*. They're going to be the people who will destroy us.

The only people we've really got to blame are you, me and us, the supposed adult population today who wants to give kids fairy tale nonsense, instead of the realities of this life. I really get very surprised sometimes at the fact that you all, with all of your rights and of your arguments, and all of your standing up for your power, are some really timid people. You don't fight hard enough.

So, using a Black English term, ladies and gentlemen, I think it's time we decided to become extremely *bodacious*, very *bodacious*, to save our children, which means saving us. Because we don't really save them until we get ourselves together. Use what you've got to use, but let's get these kids thinking. Thank you.

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FORUM A: *Imperatives and Strategies for Organizing Schools To Serve Students Humanely*
REPORTER: JEWEL BIGGS, *Atlanta, Georgia*

Forum A challenges all persons attending this conference to commit themselves to sharing what they have learned here with state and local leaders and agencies—*beginning Monday morning*. The group also recommends that:

- We lobby as individuals and through state Political Action Committees for the establishment of an office of ombudsman (or advocate) for the protection of student rights.
- NEA-PAC, state legislators, and conference participants support legislation requiring pre- and in-service human relations training for certification and licensure.
- Conference participants urge school systems to develop curricula based on cultural sharing, respect for group differences, and positive student self-concepts.
- Conference participants work within local school systems and state departments of education to limit items placed in student folders to those serving a specific educational function.
- Conference participants work to assure that their state and local associations involve all members of the educational process, including students, in decision making.
- NEA Human Relations Program provide resources for implementing the above recommendations.

FORUM B: *Imperatives and Strategies for Organizing Schools To Serve Their Communities*
REPORTER: EVELYN TEMPLE, *Fairfax, Virginia*

We recommend that:

- NEA help local associations set up programs for sensitizing teachers to their local communities.
- Local community organizations having an interest in education be asked to develop and evaluate goals of community oriented schools.
- Local school boards reevaluate special education programs and reorient them toward preparing students to become productive and worthwhile citizens of their communities.
- Education associations and school boards inform the public about the primary role of the schools and new techniques used.
- Boards of education find effective ways for teaching bilingual and bicultural children.
- All public school buildings be used year-round for educational and recreational purposes.
- NEA urge local associations to encourage more student participation at future human rights conferences.
- Teachers be accountable only for those things they *can* be accountable for, and that teachers tell the community that it is also accountable for helping to educate children.
- Local associations negotiate leave policies which permit teachers to work in business, industry, or community organizations for at least one year. We further recommend volun-

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tary participation of teachers in community activities at all times.

- NEA enter into a class action suit against all publishing companies that continue to publish racially, culturally, and sexually discriminatory textbooks.
- Local associations establish community liaison committees that would sponsor small group workshops for teachers, parents, students, and representatives of community organizations who are interested in improving human relations.
- Each individual attending this conference commit her/himself to working on at least one of Forum B's recommendations.

FORUM C: *Imperatives and Strategies for Reforming Higher Education To Produce Humane Educators*
REPORTER: WILLIAM WILSON, *Canton, Ohio*

NEA should adopt the following recommendations as resolutions to be implemented through appropriate agencies:

- Local teacher associates should push for changes in laws to permit teachers and students to participate in school boards' decision making.
- Student teachers should be prepared for the kinds of problems they will face on the job.
- All teachers should be required to take a course in human relations, prior to certification, as a part of their teacher training.
- Prospective teachers should begin the teacher training program before the junior year.
- Colleges and public schools should cooperate closely in teacher training.
- Teacher training programs should be evaluated and periodically changed to emphasize human relations as well as methods and content.
- School systems should have input into the research done by colleges.
- Teachers should sponsor social activities involving the entire school community.
- State and local associations should initiate changes in certification to require training in human relations.
- Ethnic studies should be a part of the college and K-12 curriculum.
- The organizations represented at this conference should send people who can evaluate and take follow-up action.
- NEA should broaden the questions on the preregistration forms to determine what each person has to offer and what he or she expects from the conference.
- Local education associations should press and negotiate for entrances and exits from teacher training and establish teacher advisory committees representing local associations and teacher training centers.

FORUM D: *Imperatives and Strategies for Committing Education Associations To Advocate Humanizing Education*
REPORTER: JANE MACE, *Milwaukee, Wisconsin*

We recommend the following:

Students

- Local associations should help students develop a Student Bill of Rights and a program for implementation by the school administration.

School Districts

- Should develop human relations workshops to deal specifically with racism, sexism, and elitism within school systems. These workshops will include all levels of the school population.
- Should develop community relations programs and curricula to deal with our pluralistic society.
- Should develop curriculum and programs that are free from the sex bias now prevalent in the total culture and reinforced at all levels of education.

Associations are guilty of maintaining elitism in their power structures. We recommend that:

- Associations be constitutionally charged with

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making an annual report to the NEA membership about progress in affirmative action.

- Local, state, and national associations file appropriate complaints under Titles VII and IX of the 1972 amendments to the Civil Rights Act.
- The NEA President, Executive Committee, and Board of Directors make a stronger commitment to human relations in the areas of racism, sexism, and elitism, by offering more help to state associations.

It is time that the NEA recommend to state and local associations and execute needed national policies in the areas of racism, sexism, and elitism. We challenge the power structure to show good faith in its efforts to discontinue the dehumanization of persons by racist, sexist, and elitist practices.

- We believe that social action must be given the same high priority as legislation and negotiations by hiring more staff and implementing affirmative action programs for Third World persons and women—without waiting until 1975.

We charge the Human Relations Council and staff with the responsibility of submitting these recommendations to the Resolutions Committee for presentation to the Chicago Representative Assembly.

Steven Monk, *Student Representative, Human Relations Council*

Since the four forums reports concern students, many of the recommendations that we drew up last night have already been covered. However, I talked last night with junior and senior high school students from New York, Virginia, Delaware, and Maryland, and we had several recommendations to make.

First of all, more students, both in the public schools and in the SNEA organization, should be involved in human relations conferences. The high school students were especially concerned that the public school students be made more aware of some of the programs that NEA and the state organizations already have. One of the students from Virginia said that a week ago he didn't even know there was going to be a human relations conference here—and he lives just across the river.

We wrote down several questions to ask you. I think I'll just read them: (1) What will happen to the suggestions made at this conference? Will they really be investigated and implemented? (2) Will students actually notice a change in the dehumanizing features of the classroom? (3) Will all teachers and administrators, not just those present at this conference, begin thinking about the dehumanizing features in their schools?

These are tough questions to answer, but I'm confident that each teacher and administrator here is greatly concerned about these dehumanizing aspects of education. It's up to the Human Relations Council and NEA governance to develop some of the programs that have been suggested so that all teachers and all prospective teachers will begin to do something about them.

Thank you very much.

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Wrap-up

by Dr. Helen D. Wise
President
National Education Association

Although I haven't been able to be with you for the past two days of discussion, I'm particularly pleased that I was here to hear the forum reports and recommendations. I want to assure you, as the president of the organization, that your reports and your recommendations and your concerns won't just end here. The job of your human relations conference now is to get your human relations council to take those suggestions and recommendations, and get them to the governing bodies that can make the difference—to the Executive Committee, to the Board of Directors, and to the Representative Assembly. Most of the programs that we now have for dealing with human concerns have come from past human relations conferences. I assure you that we'll continue to do that, because we share your concerns.

The things that I'd like to talk about with you this morning are our concerns in NEA, but more importantly our concerns as teachers. They relate very much to what you've been doing, at least if the synopses that I heard here in the five reports are any indication. I think the significant question that all of us face as an organization and as teachers is: What are we to become individually and collectively? The business we are in—the business of preparing young people to assume their places in American society—is the key to restoring a sense of values among today's youth and a sense of purpose for this country.

It isn't particularly easy to relay to the public what it's like to be a teacher in this spring of 1974, and yet we all know. We know what it's like to face 150 youngsters every day, knowing that some of them have reading problems that will never be corrected, or emotional problems which may lead to lost futures or lives of crime. We know what it's like to see failure in a youngster's eyes, the knowledge that he or she has never succeeded or never had an *A*, because that's so important in the kind of society in which we live—and yet be unable to devote enough personal time to him, to her, to be able to help. We know what it's like to see a young teenager on drugs, or to see a child in despair with no help at home, desperately seeking attention and love.

Far too many of us know what it's like to go out on a picket line, to see teachers, some of them

eight, nine, and ten days away from retirement, tears in their eyes, knowing that they give up all of the years of their careers to face jail, fines, and humiliation. We know the grinding pressures on students and teachers alike, inspecting for drug use, attending to disciplinary problems, and this year we have a new pressure. We face students of all ages who expect answers about Watergate, and leadership and lack of leadership. We know the responsibility that we have to be human and to see that our youngsters are, and to teach the kinds of things that we want in this future society. Perhaps the conditions in 1974 offer an opportunity we've never had before. I don't think that any other profession faces the challenge that we have to lift the sights of young people to a different kind of world.

We contrast, however, the weight of responsibility that we have and the hierarchy of the American system of public education, where the teachers who have the greatest responsibility for young people have the least voice in curriculum decisions or even in the direction of our own profession. Add to all of this the neglect and inattention of the national government. I happen to believe that the integrity of this government will be measured not only by the final decrees of the courts, the Congress, and public opinion, or on the Administration's disregard for the laws and the Constitution, although that judgment will probably be severe enough. I believe that every citizen will measure it down through history by the attitude of our elected leaders toward the people themselves, their concern for human problems, their willingness to take the initiative for improving all our lives. It will be measured as every parent is measured—by the quality of life of the children of this country.

Unfortunately, school children, like hamburgers and gallons of gas, have become so many more statistics in the Administration's misguided and inept battle against inflation. On the Nixonian scale of national values, children have not been given even equal weight. That is why the resources of the NEA have been and will continue to be devoted to a massive effort to increase funding for public education; however, the problems we face with Congress and the Administration must be viewed only as a symbol and a symptom of the growing attitude that today is resulting in the short changing of public schools all over the country on every annual list of priorities.

NEA has views on these priorities and how they should be reordered. We have stated them and will restate them as loudly and as forcefully as we can, and those who fail to hear us—who fail to respond to the needs of America's school children—will pay a political price. We are no longer gentle folk or the stereotyped school teachers of the past. We have adapted to modern conditions, speak out when something is wrong with the system, bargain collectively, and strike and go to jail for our beliefs. The two million members of this profession that depends for its life on the actions of elected politicians have awakened, and we're decreeing that change will occur.

In 1972, organized teachers helped elect about one-third of the U.S. House of Representatives and more than a third of the 33 candidates elected to the U.S. Senate. That was the result of a great deal of action, much shoe leather, and the sure knowledge that if we didn't see to it that our cause received support on Capitol Hill, no one else would. That was for openers, and I think we entered rather timidly, not really sure what was going to happen. We're now involved in state by state grass roots campaigns that will guarantee the victories we need in the 1974 congressional elections. We work, not under party banners, but under the banner of education; we are not anti-anyone or any party, but pro-education. And come 1976, teachers of this country are going to see that we have a friend of education in the White House.

The realization of the political process has come to us very slowly, sometimes very painfully, but I think we now realize that we are in the most political of all professions. Everything we do, whom we teach, what we teach, how long we teach—all the major decisions about our profession—are made by politically elected lay people, either school boards, legislators, or congressmen. It won't do us any good just to put teachers on the Capitol steps, or just to write letters if we don't translate our concerns into electing people who will put into action and into legislation the concerns that we have. Electing people who will recognize education is the foremost human priority of America.

Two million school teachers are a political force to reckon with. No President, Senator, state legislator, or school board member will ever again find it politically safe to ignore the needs of 46 million children. We're going to pledge our money, which is important, but we have something else that's far more valuable, and we're the only organization in this country that has it. We are the only one that has members in every single voting district in the country.

Imagine two million teachers who, next fall, will each pledge five hours to work for a candidate—ten million man- and woman-hours—to see that we

elect to next year's Congress the people who are going to respond to our concerns. We *can* make a difference, and we *must* make a difference.

The structure of our schools, the competence of our educators, the very goals of public education, all are being questioned and challenged. A recent Harris poll indicated that only 30 percent of the population expressed great confidence in the institution of education. We know that. Yet a recent Gallup poll shows that while the public questions the system, as we do, it still has faith in teachers, in individuals, to make a change.

The growing disenchantment with the system and with public education is reflected, of course, where it hurts most—in the public's decreasing willingness to spend money for its improvement. Last year more than half of all our school bond proposals were rejected. State legislatures have been reluctant to act on tax reform, especially to equalize prime income as a source for schools. While schools are being financially starved, some closing, others dilapidated, others cutting back on programs, the legislators who control the purse strings are calling for accountability, evaluation, and elimination of tenure. At the same time, they deny teachers a voice in the curriculum and in governing our own profession.

No wonder teachers strike. We, too, are frustrated by inflation and rising costs. There's only one old stereotype about teachers that's still true—we're still underpaid! Last year, with the exception of perhaps three states, teachers in this country lost money. We're still subsidizing the schools in this country, and our personal purchasing power, as well as the spending to operate the schools, has dwindled. We seem to be of little note or to have no voice in our own affairs. It's all too commonplace to read headlines that tell us that teachers are being jailed for contempt; I wonder who is contemptuous toward the school children of this nation. is it teachers who risk loss of jobs and income and personal pride in jail? I believe we should identify the real culprits who are not the teachers. but school boards that refuse to enact sound educational programs and provide good working conditions and a public that refuses to provide financial support to education, in the hierarchy that prohibits teachers from having the freedom and flexibility to innovate or create in the classroom. That's why we're exerting all of our efforts right now for a federal collective bargaining law that would give teachers and other public employees the right and obligation to bargain with their employers just as the private sector has done for almost 40 years. That will go a long way toward solving the problem of striking teachers.

Men and women who work in dignity, with a degree of control over conditions of their employment, are not likely to walk out and form picket lines. You've heard about the Hortonville Strike. I for one appreciate your support. I know they will. You should know that there is another very serious one in Timberlane, New Hampshire, where 103 teachers have been on strike since the 25th of February, where schools are open again due to scab labor and where the board sought an injunction which was refused by the superior court. The dispute revolves primarily around binding arbitration, mediation, and other noneconomic issues.

I happen to believe that when one teacher is in trouble, we all are, and the NEA believes that. You're the NEA and I want you to know we're with those teachers in every way we can. President-elect Harris spent two days in Hortonville last week, and I will be in Timberlane this week. They have all of the resources that we can provide in the way of legal defense and the money that they're going to need to stay alive and stay in the fight. Their fight is a fight we all face, and that's why we're working so hard for bargaining laws in every state and on a federal level.

Another offshoot of the financial crisis in education is the disparity in the amount of money spent on a child's public education which is widening every year, as the wealthier school districts become wealthier, and the poorer districts become poorer. It's equality of opportunity that we're talking about, for we are reneging on our commitments to a generation of young Americans when we allow the difference between average per pupil expenditures of the top five states over the bottom five states, to go up by nearly $500.00 in 15 years. We make a mockery of our commitment, and the tax base in the wealthier suburbs grows to 12 times that of the central cities.

That's why we've committed ourselves to the goal of more federal funding. It is the only way we can provide the incentive to eliminate the discriminatory disparities between per pupil expenditures in and among the states. The benefits that this nation derives from good education and the penalties it pays for poor education know no geographic boundaries. Public education is a national concern in this highly mobile society in which we live today. The whole people, John Adams once said, must take upon themselves the education of the whole people, and must be willing to bear the expense for it. It is again simply a question of priorities.

I would suggest that there's still something very distorted about the list of priorities in the current federal budget that allocates 57.2 percent of the federal funds for national defense, and 19 percent for human resources, including less than two percent for public schools. Where is the leadership in a government that spends $1,400.00 of every family's taxes on the military programs, and $126.00 for human resources? Where is the leadership in a government that looks at nearly 10 million children whose lives are embittered, and responds with a declaration ending the war on poverty, impounding school lunch funds, and imposing a moratorium on low cost housing programs?

Where is the Administration leadership at a time when tens of thousands of middle income families are discovering that it is impossible to send their children to college? Where is the leadership that impounds half a billion dollars for impoverished children, libraries, higher education, and vocational training? How do we explain to children in a rundown, overcrowded school the billions of dollars in cost overruns for military hardware and the billions more for a burst of highway construction? How can we teach children the lessons we're learning from a multi-billion dollar space program when we barely have enough to teach them the basics?

Our task is not particularly easy, but the times and the public mood are shifting. A recent poll told us that the American people can accept a reasonable reduction in defense spending—the same survey that told us that most Americans think that the federal government is contributing a third to education and should contribute a half. Yet, the top officials of HEW, in a meeting this week, called by the President of the United States, said that the current level of funding, which is slightly under seven percent, was adequate—all we could expect.

It is *not* all we expect. It is *not* adequate, and the NEA will *not* be satisfied. Now, it isn't simply money that we're concerned about, although we can't accomplish much without it. It's a national recognition of the rightness of things, of the proper investment of resources that will guarantee that the third century of this nation's existence will demonstrate how truly great a republic can be. It is a recognition by our elected leaders that the real priorities of the nation begin with education—equal educational opportunity regardless of where a child lives; improved quality of schools to relieve the social and intellectual handicaps of racial isolation; early childhood education, special education for those children who suffer from physical and emotional handicaps; modern, inviting school buildings and up-to-date equipment; continuing education for all beyond the 12th grade, equally available; and enough teachers at rewarding levels of pay and conditions of dignity to make these educational dreams a reality.

This weekend you've been considering the problems of humanizing education, and I got back late last night from a meeting of NEA-PAC, the National Education Association Political Action Committee. Both meetings are very vital, as we seek to improve education, and indeed the lives of all of our people. Through political action, by electing concerned men and women to state legislatures, to Congress, and to school boards, we can make the changes we need. This week we endorsed candidates for primaries, those early endorsements that we need for next fall's election, to guarantee that the men and women who are going to be in Congress next fall will be more responsive to the kinds of concerns that we have.

I think you should know that the results of our actions in 1972 have started to pay off, because the men and women that we elected know who put them there. The reason we got $1 billion extra for education last fall—$1 billion that went not into our pockets but into youngsters' programs—was one reason only. That's because Mr. Nixon knew that we had the votes to override a veto—Republican and Democratic votes, people who were not about to turn down $1 billion for education.

I blasted the President in October for the first time and have been doing it regularly ever since. I blasted him just before this vote. When I got back to the office there was a call from HEW; Mr. Carlucci, who is the assistant secretary and one of the Administration's men in the relationship between HEW and the President's office, was on the phone. He was very concerned, and he wanted an appointment, so I suggested that he come over, and he did.

He said that five minutes after my speech went out on the wire services, the White House had called and wanted him to find out *what the NEA was mad about now*. We told him, and we've continued to tell him, and the signing of the education bill last winter was no accident. It was because all of us across the country were working with our congressmen, and that's not going to stop. It's going to increase and improve.

We know there are dehumanizing and stifling traditions which still characterize school organizations and procedures. We know that schools are still using racist and sexist textbooks and other instructional materials, still using competitive grading systems based on so-called normal curves, and tracking systems which are inhuman. We

know there are schools still run with little or no input from parents or citizens, even from us who teach. We know that students in schools across this country are being culturally crippled and academically neglected due to this rigidity, and teachers are inadequately prepared because higher educational institutions refuse to help prospective teachers understand how to teach in a pluralistic society.

We know that NEA is the only group with the power and potential to change these conditions, but I would make one final comment. It relates to a recommendation of one of the forums. It is that *each of you take one of these and do it Monday morning.* The NEA, you know, is neither the president nor staff; it's neither president nor staff of the state associations.

The NEA is you and me and every teacher we represent—two million of us, for we now are unified in 48 of the 50 states, and those other two are coming. Two million teachers. There is absolutely nothing that two million teachers can't do if they set their minds to it, and that's an individual commitment we all have to make. If we make that commitment individually at home in our school districts and in our local and state associations, I can guarantee you that the NEA's governance will be out there leading the way. What we want as teachers and as an organization is a society which recognizes every child for the potential that he or she has, that guarantees to all men and women a decent living with the right, the basic, unalienable, unquestionable right to an education, to learn and to keep learning.

Despite the pressures and the problems, we teachers are leaders of children and spokespersons of education. What we want and what we think the American people want, too, what we can do as a united organization, is to make it possible every day for each of us to say, more honestly and freely: *Gladly and proudly do I teach.* Thank you very much.

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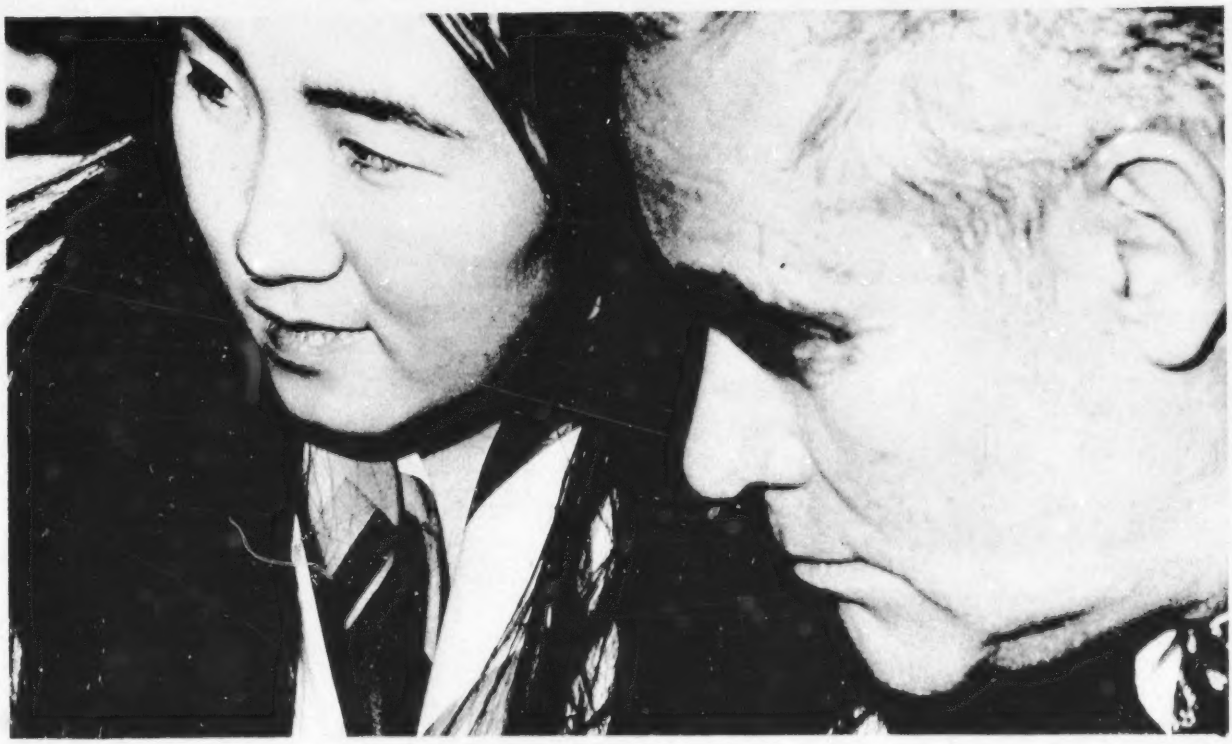
Conference participants sharing ideas and insights . . .



Elbert "Al" Colum, Chairperson, NEA Human Relations Council, assures conference participants that their recommendations will be relayed to NEA's governing bodies.

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The humanization of American education is perhaps the most pressing challenge facing our profession today.
—Terry Herndon, NEA Executive Secretary.

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